You Don't Vote for Kings

Saving Fort Selkirk

The Hair of the Dog

The Beaver

CANADA'S HISTORY MAGAZ

April | May 2007

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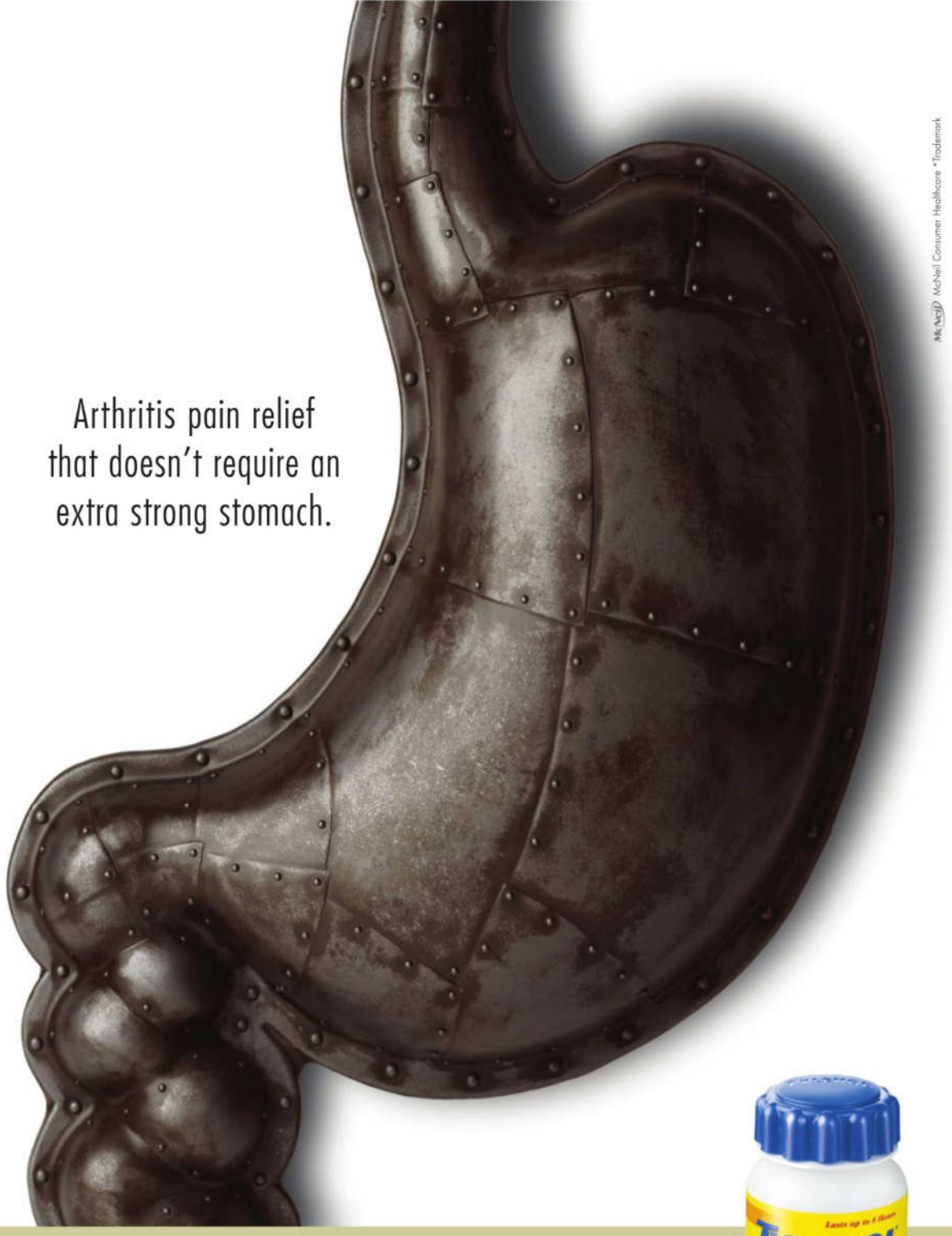
To Quebec City's 400th Anniversary

WHEN RATS RULED THE RINK

How the smallest town in hockey won the Stanley Cup



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The Beaver
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Canada

The pleasure of paradox

The History Boys, a play that ran successfully in London and on Broadway in recent years, and that flew in under the radar as a movie this past winter, is about eight boys in a working-class town in northern England in the 1980s attempting to qualify for Oxbridge entrance exams. History and how it should be taught is one of the themes of the play, which sounds dry, but is not, thanks to the writing of Alan Bennett, a national treasure in England, but dimly recalled in these parts as a member of the 1960s pioneering satiric group Beyond the Fringe. The tension in the play is the opposing sensibilities of two schoolmasters who coach the boys: Hector, the elder, who delights in learning for its own sake, and Irwin, the younger, who thinks history "is not a matter of conviction. It's a performance." If this is substance vs. style, style wins: at the end we flash forward to Irwin as the slick host of a TV history miniseries. But earlier, animating his charges to reassess the familiar, with the notion that the Great War was partly Britain's fault, he makes this observation: "There's no better way to forget something than by commemorating it." *Is this true?* I thought, startled, and began to lose the thread of the story as my mind moved toward the feature we were preparing for this issue – "Vimy Revisited" (page 36), in which author Joel Ralph simultaneously reflects on his role in a filmed reenactment of Battle of Vimy Ridge, on the battle itself ninety years ago this Easter, and on the battle's larger meaning for Canada. "Vimy Revisited" is a kind of commemoration. A number of the stories we do every year in some way honour some past event, often on its anniversary. Some of the other activities in which Canada's National History Society is engaged have a commemorative aspect, as do those of our sister Canadian history organizations. There are commemorations, notably of war, all over the country – cenotaphs, Remembrance Day services. By overt demonstrations of remembering are we unthinkingly engaged in a subtle process of forgetting? Are we boxing the past and warehousing it, à la the last scene in *Raiders of the Lost Ark*? Is it all for naught?

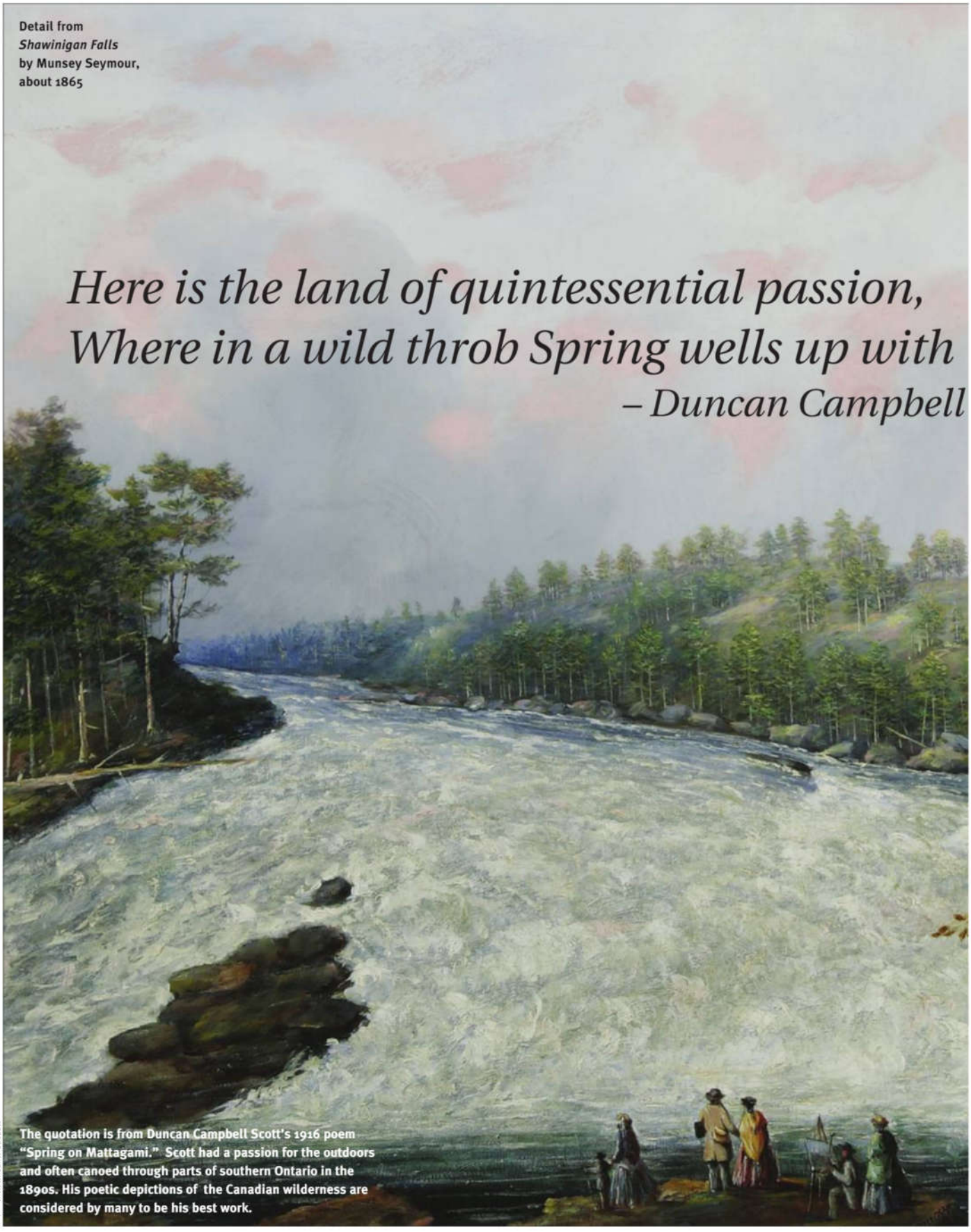
THOMAS PRICKE

Heck if I know. Did you come to the Editor's Note expecting enlightenment? Here's enlightenment: Bennett's observation is a koan, a riddle without a solution, the sort used in Buddhism to demonstrate the inadequacy of logical reasoning and to provoke enlightenment. Perhaps commemorating is forgetting. Perhaps it's not. Perhaps it's both. Perhaps it's neither. It is, however, provocative, and one way for me to send readers to their ballpoints or keyboards. The Letters section of this magazine wants serving.

And speaking of both provocation and reader contributions, for a future issue of *The Beaver*, we thought, given that The Greatest Canadian has already been well mined, we'd take an opposing tack and seek nominations for The Worst Canadian. Who, in your view, is the most wretched, the most appalling, the most villainous man or woman, living or dead, to tromp the floorboards of the stage we call Canada over the last five hundred years (or longer). Who has had the most malign influence? Who should have been sent to bed without dessert? Let us know, and why. Nominations may be sent by email to WorstCanadian@historysociety.ca or by post to Worst Canadian, 478-167 Lombard Avenue, Winnipeg, Manitoba, R3B 0T6. We will tally the results and, in our August/September issue, present The Ten Worst Canadians as chosen by our readers, along with those chosen by some of Canada's wise history writers.

Doug Whiteway
Editor
editors@historysociety.ca

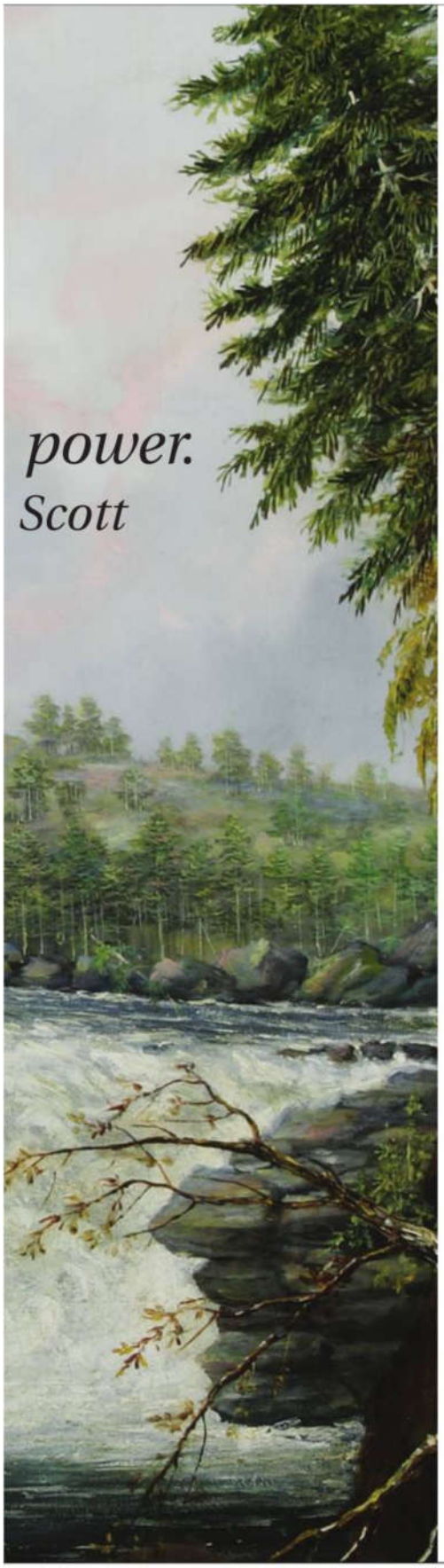
COVER: HOCKEY HALL OF FAME



Detail from
Shawinigan Falls
by Munsey Seymour,
about 1865

The quotation is from Duncan Campbell Scott's 1916 poem "Spring on Mattagami." Scott had a passion for the outdoors and often canoed through parts of southern Ontario in the 1890s. His poetic depictions of the Canadian wilderness are considered by many to be his best work.

RECORD MUSEUM M981.56.41



The Beaver

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The small-town Rat Portage Thistles battle doctored ice and big-city attitude to become Stanley Cup champs, though their victory proves fleeting.

You Don't Vote for Kings BY SID JENSEN **22**
The road to today's universal adult franchise has been not only incremental, it's often been corrupt, violent, and not awfully democratic.

Canada Grows Up **28**
Canada has grown from colonial status to independent nationhood one step at a time. Here are nine that are among the biggest.

Yukon Rising BY PAMELA KLAFFKE **30**
For nearly 160 years, Fort Selkirk has followed fortune's fancy. Now its champions are ensuring it's here to stay.

Vimy Revisited BY JOEL RALPH **36**
On the ninetieth anniversary of the Battle of Vimy Ridge, a re-enactor in a major CBC documentary reflects on the battle's meaning.

The Hair of the Dog BY BARBARA HUCK **42**
Prized by the Salish of British Columbia, the wool dog's thick, soft, white hair was transformed into magnificent blankets.

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Letters

Guns and poison

I was excited when I received my current *Beaver* with the CSI Canada on the front cover [February/March 2007], because I am a big fan of the CSI television current and rerun series.

The *Beaver*'s CSI feature articles were a fascinating read, especially to learn of Canada's role in developing the forensic science. In particular, I found the article "Fine Chemistry" by Paul Dalby a very interesting read. Mr. Dalby writes well and he gives life to all the article's characters in such a way that I thought I was involved in a murder mystery novel. It was enjoyable to learn of Dr. Croft's contribution and his other exploits in his life from such a good writer.

Thanks for being so topical and current with Canadian history.

ANDREW VASILEVICH
TORONTO, ONTARIO

The feature article "Rigorous Science" [February/March 2007], is very informative and interesting. If it weren't for this magazine, so many important Canadian happenings would remain largely unknown. I do note one error in the story:

In the first paragraph it is stated "On the table were two Bayard pistols – a Browning and a Mauser – and the .25 calibre bullet …" That reference to the make or type of pistol cannot be correct, and is akin to stating that there were two Dodge trucks in the garage – one a Ford and one a Toyota.

Bayard refers to the trademark on pistols manufactured by a firm in Herstal, Belgium, and I believe Bayard was the name of the man who designed them. Browning refers to the inventor of the Browning semi-auto pistol and of the .25 ACP cartridge, as it was known in the U.S., and the identical 6.35mm cartridge, as it was known in Europe. Mauser refers to a German inventor and manufacturing firm. The Bayard trademarked pistol, and the Browning and Mauser pistols (of some models), all chambered the .25 ACP/6.35mm cartridge, but the guns were each unique.

BOB UCHTMANN
THE PAS, MANITOBA

Although there is little doubt that Napoleon had indeed received quite large doses of arsenic for his ailments, there is considerable doubt that arsenic poisoning in fact killed him, as implied by Paul Dalby in "Fine Chemistry," his wonderful account of the life and times of Professor Henry Holmes Croft. Perhaps a gastric cancer was the true cause of his untimely death, as recently proposed. But we shall never know for sure!

Always a fun read.

DR. RODNEY BOX
OAKVILLE, ONTARIO

The power of words

In "Freedom Bound" in the February/March 2007 edition, Lawrence Hill relates the tale of the *Book of Negroes* from 1783, which is part of an epic story of a courageous and loyal population of which all Canadians should be aware and proud. It is a sad fact that this part of Canadian and British history has been largely ignored for far too long. Thank you for bringing it to your readers' attention.

Readers with an interest in these events might appreciate another excellent book entitled *Rough Crossings* by Simon Schama, published by Viking Canada in 2005. This book provides much needed context to the "Freedom Bound" article and includes other material on the plight, heroism, and ultimate destiny of slaves who found themselves in the southern states during the War of Independence. The story is much more than a book of names – it includes the agonies of people moved from Africa to the southern plantations, support for the British side during the Revolutionary War, transfer to Nova Scotia and Britain and, for some, return to Sierra Leone.

ANDREW W. GILLILAND
CALGARY, ALBERTA

I was pleased to see the article "Freedom Bound" so other Canadians can follow the lead of the United Empire Loyalists' Association of Canada in a financial response to the needs of the Black Loyalists Heritage Society. In addition to a sizable donation by the Association, the Sir Guy Carleton Branch in Ottawa reached out with the results of their King's Name Project. The Sir Guy Carleton Branch completed the task of taking the basic handwritten information from the King's Name Project index cards and entered the data into a computer database. For general use, the database is available for sale in Adobe PDF format (www.carletonuel.ca/kingname.htm). As the author, Lawrence Hill, said, "it offers far too much information to be absorbed in a single sitting," but your readers may be interested in learning of this other source, which can provide a more leisurely study.

FRED H. HAYWARD UE
SENIOR VICE PRESIDENT, UELAC
OAKVILLE, ONTARIO

Page 18 of Lawrence Hill's excellent story "Freedom Bound" has a glaring error: The caption on the painting of Sir Henry Clinton states that he was born in 1783. Clinton was born in 1738; his father was Admiral George Clinton, younger brother of the Earl of Lincoln.

DONALD J. FLOWERS, UE
TORONTO, ONTARIO

[*Ed: The error is that of* Beaver *staff, not Mr. Hill. The usual thrashings have been meted out.*]

Readers of *The Beaver* ought to be aware that the copy of the *Book of Negroes* in Nova Scotia Archives, to which Lawrence Hill refers, is neither an original nor contemporaneous with either the British or the American 1783 original but a transcription of the British original done in London

about 1886. The original from which this secondhand copy was made forms part of the Sir Guy Carleton Papers and is now in the National Archives (formerly Public Record Office) in Kew, England.

BARRY CAHILL
HALIFAX, NOVA SCOTIA

Stop serving cheese

The article "Viking Farewell" [December 2006/January 2007] offered a number of possible reasons for the departure of the Vikings from Vinland a thousand years ago. As valid as all the listed reasons may be, I find it strange that one reason was not mentioned: the native people's lactose intolerance.

I know it sounds inconsequential – but it's actually a solid reality when preparing meals for most aboriginals in Canada, even today. Most are lactose intolerant, unlike Europeans who ate dairy products from domesticated goats and sheep. So, superimpose the real and persistent discomfort and pain from a previous meal of milk products onto a first meeting of two strange and suspicious cultures where one culture seemingly poisoned another. I think that if I was poisoned (if I was lactose intolerance) and already suspicious of the new fair-haired intruders, I'd be looking for some retribution. Just think of how many family feuds have been started over such "inconsequential" things such as the exact boundary of a fence line, as an example. Lactose intolerance could very well have been start of the Viking settlements warring with the "Skralings" in Vinland, and the subsequent inability to keep a small and remote settlement defended over the long term.

DAVE ROLSTON
PRINCE RUPERT, B.C.

Give Tom a chance

I enjoyed the piece on John Lennon's non-visit to Winnipeg ["The Ballad of John & John & Yoko," December 2006/January 2007]. It brought back lots of memories because it involved my TV debut in which I was thoroughly trashed by Eric Wells, then editor of the *Winnipeg Tribune*. What the article did not mention was that the Tuxis Parliament met at Christmas and when we learned of MLA Russell Doern's invitation to Lennon to join Manitoba's centennial celebrations, we organized a petition pleading with the government to follow through. We presented it to the Minister of Finance Saul Cherniack, and rarely has a minister been less interested in receiving support. Cherniack was obviously not enthused by Doern's intiative and hustled our delegation out of his office in record time.

But not before a photo-op in the *Free Press*.

This led to an invitation to me (I was premier of Tuxis) from CBC News to debate the issue with a noted opponent. My parents and grandmother were thrilled by this public debut – until the debate began! Mr. Wells opened with the famous nude picture of John and Yoko and mentioned Yoko's work in photographing acres of bottoms. The possibility that the Lennons might entice thousands of Manitobans to disrobe in centennial year was more than hinted at. Wells continued the offensive by quoting Beatle lyrics such as "Why don't we do it on the road?" I replied that this should not bother anyone unless they were riding a horse. This was not the answer my grandmother was hoping for. The call-in portion of the show had the Lennon-Axworthy team losing about 9–1. I think my mother restrained my grandmother from casting a ballot. So I had a taste of what a skilled debating opponent could do; the government retreated, no Manitoba bottoms were unfurled, and John and Yoko missed out on the delights of Manitoba mosquitoes.

Imagine!

TOM AXWORTHY
TORONTO, ONTARIO

***The Beaver* welcomes readers' comments.** E-mail us at editors@historysociety.ca or write to *The Beaver*, 478–167 Lombard Avenue, Winnipeg, Manitoba, R3B 0T6 Canada. Please include your address and daytime phone number. Letters may be edited for clarity or length.

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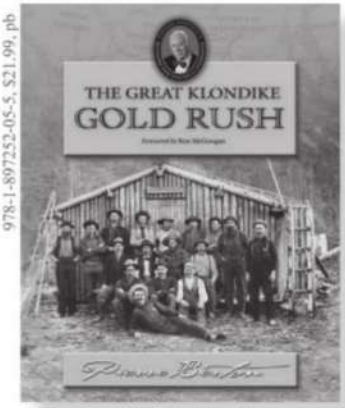

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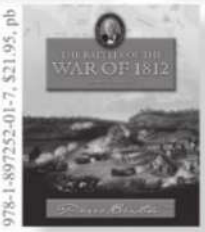

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The Beaver
CANADA'S HISTORY MAGAZINE

Calendar

The Galt Museum will exhibit works by Edward F. Hagell (right).

Peggy1968017/GALT MUSEUM & ARCHIVES

Alberta

The Vanishing Landscape: Edward Frederick Hagell

View over sixty works from internationally recognized artist, poet, author, and Albertan Edward "Ted" Frederick Hagell. The collection, made up of ink drawings, mixed media, and crayon and oil, reflects the changed landscape of the area and its effects on the rural population as urban expansion reached into the prairie grasslands, forever changing cowboy culture.

May 11 to September 16, 2007

The Galt Museum and Archives, Lethbridge

www.galtmuseum.com/exhibits/landscape.htm • 1-866-320-3898

New Brunswick

Gathering of the Scots

Grab your kilts and start your summer off at this three-day Ceilidh in western New Brunswick. Celebrating the province's Scottish heritage, which dates back to 1873, the gathering features a weekend packed with activities including cultural workshops, pipes and drum performances, genealogical displays, Highland dance, and, of course, lots of Celtic music.

May 25 to 27, 2007

Baird's Memorial Campground, Perth-Andover

www.gatheringofthescots.com • 506-273-6710

Nunavut

Toonik Tyme

Experience the unique culture of the Canadian Arctic by heading north to Baffin Island and celebrate the arrival of spring at the Toonik Tyme festival, one of Iqaluit's most popular events since 1965. Included in the weeklong event are traditional Inuit activities such as igloo building, dog-team races, a seal-skinning contest, and sea-ice golf played with fluorescent balls.

April 11 to 15, 2007

Various locations, Iqaluit

www.nunavuttourism.com/EventCalendar.asp • 867-975-8510

Society revitalizes Fort Point

In 1604, cartographer Samuel de Champlain sighted his first piece of North America – a point of land on the south shore of what became Nova Scotia that he and expedition leader Pierre de Gua, Sieur du Monts, named Cap de la Hève. It served as the starting place for his first survey of the continent. It was here that commander Isaac de Razilly built the first capital of New France, Fort Ste. Marie de Grace, in 1632. It lasted four years and marked a shift from exploration to colonization as families set up permanent settlements. The site later became known as Fort Point within the village of LaHave, about 100 kilometres southwest of Halifax.

Now, the Lunenburg County Historical Society (LCHS) is nearing the end of an ambitious renaissance project at Fort Point Museum that started with a business plan developed in late 2001. It took until 2006 to secure all the funding needed for the project. Construction was to have begun in May 2006. Although they were able to hold the sod-turning ceremony, wet weather held up the project until July.

This cairn and plaque were built in 1929, when Fort Point was declared a National Historic Site. Behind stands the museum, formerly the light-keepers house, and new entrance.

GARY MALONE

The $400,000 initiative includes practical upgrades, such as redesigning the parking, installing a geothermal heating system, and wireless Internet access throughout the site. But much of the focus has gone into creating a more vivid and immersive experience with additional room for exhibits and improvements to the landscaping, buildings, and displays.

Planned is the construction of a symbolic French fort, a Mi'kmaq village, and an addition to the museum that resembles the original lighthouse from the late 1800s. Five interactive interpretive panels will provide a context for visitors as they tour the site, and an enhanced website to improve the experience for virtual visitors.

"The South Shore is rich in history and natural beauty," says Gary Malone, LCHS president. "This project allows us to showcase those attributes and create a legacy to help preserve our heritage and share it with both young and old visitors."

The official opening is scheduled for May 2007, followed by events leading up to September 8, 2007, the 375th anniversary of the establishment of Fort Ste. Marie de Grace. **– R.W.**

Currents

Our home & native...

Snow goggles

ONE MIGHT ASSUME THAT inventions to protect us from the harmful effects of the sun originated on a beach near the equator. Yet those Ray Bans came from much further north.

In the Arctic, the sun shines low on the horizon twenty-four hours a day for nearly 190 days during the summer. Snow blindness occurs when the sunlight reflecting off the surface of the snow combines with the light angled directly into the eyes to burn the retina. For the Inuit, snow blindness hindered hunting, travel, and trade. The painful condition could last for days, increasing the risk of being blinded and lost, which in turn could prove fatal.

The Inuit constructed eyewear from caribou antlers, bone, leather, or wood. Carved to fit the natural curve of the face, with a divot for the bridge of the nose and two slits for the eyes, these first snow goggles date back to the Thule Inuit, two thousand years ago. The slits allowed them to see, but blocked enough light to prevent snow blindness. As technology advanced, the design was adapted into the sunglasses we wear today. **– R.W.**

Bob Wildfong holding some Indian native heritage beans and organically grown potatoes

DAVID GRUGGEN

Living History

Growing history

WHY SHOULD A HOME GARDENER CONSIDER GROWING A tomato with a one-hundred-year-old pedigree? Because doing so can help preserve our horticultural heritage. Canada has already lost a vast array of once-popular plant specimens due, in part, to the introduction of patented hybrid plants and simple changes in plant preferences. But the efforts of a few forward-thinking gardeners and farmers in the mid-1980s have saved innumerable varieties of distinctly Canadian garden plants from extinction.

Seeds of Diversity (SOD) is a nationwide organization devoted to the preservation of heirloom plants. Bob Wildfong, SOD's executive director based in Waterloo, Ontario, says, "We now have over 1,800 varieties that we are keeping alive, but I am perfectly comfortable saying there are over 4,000 varieties of heritage seeds being grown and saved in Canada."

A home gardener should consider heirloom plants for reasons beyond keeping history alive. Wildfong says, "The variety of plants offered by commercial seed companies is based largely on how the global seed trade works." Most commercial seeds are grown on a large scale in Southeast Asia and South America, harvested mechanically, and sold through a wholesale seed network. The varieties offered are not intended for optimum growth in Canadian growing conditions, and the home gardener may value traits such as uniformity of size and ripening times, which are desirable for mass seed production, over superior flavour and nutrient content.

TAKE THE DAY OFF

April 5

To remember the destruction of the marine hazard Ripple Rock in 1958 in Seymour Narrows, just off Vancouver Island, by the largest non-nuclear explosion to date. Rent an Antonioni film.

"There are no more garden-tomato breeders left in Canada," says Wildfong. "For budgetary reasons, all of the government and university breeding programs have been shut down. The last private program ended in 1995." Most new tomato strains will come from breeding programs in California and Texas.

Wildfong's involvement with heritage seeds began in 1988 when he volunteered at a working recreation of an early 1900s village at Doon Heritage Crossroads in Waterloo County. Offered the responsibility of finding authentic plants that would have been grown in a home garden of that time, Wildfong admits he had "no interest in gardening at all." But as a new volunteer, he felt he couldn't refuse. The "historian in him" was soon fascinated with researching plants favoured by gardeners of the past and matching that information with what was available in modern seed catalogues.

Fortunately, Widfong was introduced to the Heritage Seed Program. When it was formed in 1984, few people were familiar with the term "heritage seeds," but a group of about two hundred farmers and gardeners across Canada recognized that a significant number of plants were no longer offered for sale in commercial seed catalogues. They knew that some varieties had to be actively grown or they could disappear forever. By definition a heritage plant must be open-pollinated, meaning the seed will produce a plant identical to its parent and retain its characteristics year-to-year. Any specimen more than fifty years old is considered heritage, though some have lineages that date back hundreds of years.

Knowing that home gardeners may still be growing a cross-section of these plants independently, the Heritage Seed Program created its own version of a seed catalogue and developed the concept of a seed exchange. Begun as a grassroots, collaborative endeavor, the program had no central inventory, relying instead on the interchange between members for the sharing of information and seed distribution.

From this simple start, Seeds of Diversity emerged as a non-profit organization with the purpose of ensuring seeds are distributed to growers who will keep heirloom plants alive. Only about one-quarter of SOD's catalogued array of seeds is available commercially.

Each August, seed collectors inform SOD of the seed varieties they have available – mostly vegetables, but also grains, flowers, herbs, and a few special shrubs and trees. In January, SOD mails a catalogue to its members. Requests for seeds are made directly between members for the cost of packaging and postage, from two to four dollars per selection. Information on how to become a member is available on their website <www.seeds.ca>.

Generations of growth and adaptation in Canada's climate will create a plant far superior to any new variety bred elsewhere for our growing conditions. This is only one of many reasons to conserve these living artifacts of our heritage.

– Lori Broadfoot

THE WEB

www.mbarchives.mb.ca/recorders

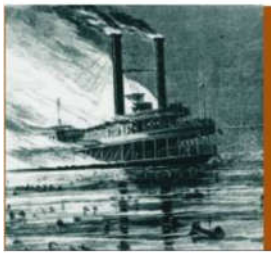
Visit "Recorders of Community: The Archival Legacy of the Red River Settlement Churches 1818–1870" and browse photos, drawings, letters, interactive maps, and stories in an animated interface described as "going through the contents of an interesting old trunk." Discover the church's role in the narrative of the Red River, religious conflicts that shaped the region, and missionaries' perceptions of native belief systems.

www.collectionscanada.ca/inuit

Historic photographs are vital for deepening our understanding of the past, sometimes conveying details that words cannot capture. But words are still needed to record those details. "Project Naming" teamed elders and Inuit youth to identify Inuit people in a photo collection spanning over one hundred years. Search the online database to see what has been accomplished thus far and where help is still needed.

www.charterofrights.ca

Explore the evolution of the Canadian Charter of Rights and Freedoms through video, audio, and interactive documents, including a virtual copy of the Charter that allows you to examine it line by line. "Fundamental Freedoms" includes resources to learn not only the history behind the rights and freedoms Canadians gained twenty-five years ago, but also how those rights affect Canadians today.



April 14

To observe the 1861 explosion aboard the B.C. steamship *Fort Yale* that killed eight people after the captain ordered more pressure. Let off some steam.

April 17

To pay your respects to John Phillips, a pirate who was murdered, decapitated, and thrown into the waters off Newfoundland by members of his own crew in 1724. Watch your back.

Currents

Moment

Shortly after 5:00 p.m., May 21, 1832: Soldiers kill three rioters during a tense by-election

The 1832 riot was the first of many deadly confrontations between the voting public and troops armed with the Riot Act. This engraving depicts the Gavazzi Riot in Montreal in June 1853.

IN THE YEARS JUST PRIOR TO THE REBELLION OF 1837, society in Lower Canada entered a period of tumultuous change. The seigneurial system was losing its already limited appeal and the working class wanted to share in the prosperity of the merchant class who in turn wanted to share in the power of the aristocracy.

In Montreal, politics pitted the Parti Patriote, backed by the French-language *La Minerve* and the English-language *Vindicator* and comprising mostly French Canadians and Irish immigrants, against the English Party (or Tories), backed by the *Herald* and *Gazette* and comprising mostly the English, Scottish, and merchant class.

Montreal's first city charter received royal assent in 1832, dividing it into eight wards, each with two councillors. When Mr. Fisher vacated his seat in Montreal West, Louis-Joseph Papineau became the sole councillor. In accordance with a gentleman's agreement that one British name and one French were to represent each ward, the Tories entered Protestant businessman and former American Stanley Bagg. He was well liked and considered a moderate, even though his supporters were not always so inclined.

Dr. Daniel Tracey, an Irish-Catholic immigrant and editor of the *Vindicator*, and Lodger Duvernay, editor of *La Minerve*, had been sued for libel and jailed for thirty-four days for sharply criticizing the Legislative Council. When the editors were released on February 20, Tracey's supporters declared him a hero and the Patriotes entered him into the by-election for Montreal West.

Prior to the 1829 Catholic Emancipation Bill, which gave Catholics from the British Isles the right to vote and hold political office, Tracey would have been unable to accept the nomination. But, not only was his Irish surname no longer a hindrance, it now met the basic tenet of the gentlemen's agreement despite Tracey being staunchly anti-British. For his part Duvernay endorsed Tracey, writing, "The Irish had always supported the French in times of crisis." Now was the time to return the favour.

Casting a ballot in 1832 differed dramatically from the polling stations of today. Voters publicly announced their choice, putting them at the mercy of angry mobs from the side they voted against. The polls would remain open until one full hour had passed without a vote. The system often led to long, chaotic, and violent campaigns as each side "motivated" the public to vote through intimidation and brute force, all to prevent that silent hour and keep their candidates in the game.

Fourteen days into the election, Tracey and Bagg were tied at 633 votes. Eighteen days in, they both had 658. The tense battle proved too much for the growing crowd, and sporadic skirmishes between the two sides erupted into a full-on riot. When police tried to intervene, the crowd pelted them with rocks. Windows were smashed, some men had to be rescued, and the violent mob moved slowly through the city.

As the fighting reached St. James Street in Place d'Armes, it intensified, overwhelming the police. The magistrates called in the soldiers of the 15th regiment, who read the Riot Act before opening fire to disperse the crowd. The soldiers wounded twenty men and killed three: Pierre Billte, Casimir Chauvin, and François Languedoc. The three were considered innocent bystanders, though Chauvin was both a printer for *La Minerve* and a stalwart of the Patriotes.

La Minerve called it the "Montreal Massacre," and the Patriotes renamed St. James Street "The Street of Blood." Legal proceedings were brought against two officers, Captain Temple and Lieutenant-Colonel Alexander Fisher MacIntosh. Both were eventually released and the charges dropped when the grand jury refused to indict them.

Tracey won the election on the morning of May 22 by a mere four votes (691 to 687), momentarily reinforcing the bond between the French and the Irish. But his victory and that camaraderie were both short lived. At 5:00 a.m., July 18, 1832, before he could even take his seat, Tracey died of cholera. The disease had made the trip from Europe on ships carrying, among others, Irish immigrants. It was the start of an epidemic that would kill an estimated 6,000 people in Canada – 2,547 of those in Montreal and 2,723 in Quebec – and chill the previously warm kinship between the French and the Irish. **– R.W.**

May 2

To mark the 1670 royal charter granted to the Company of Adventurers of England Trading into Hudson's Bay (The Hudson's Bay Company) by Charles II. Buy a striped blanket.

Prairie landscape inspires new RCMP museum

An architectural rendering of the new RCMP Heritage Centre in Regina, scheduled for completion this May.

ARTHUR ERICKSON, DESIGN CONSULTANT; PJ ARCHITECTURE; NICK MILKOVICH ARCHITECTS INC.

A new state-of-the-art RCMP museum is scheduled to open its doors at the end of May. The RCMP Heritage Centre Museum, located on the grounds of the RCMP Academy in Regina, is expected to offer visitors a world-class historical interpretive centre where the past comes alive through exhibit halls, a multi-media theatre, flexible display cases, and through the construction of the building itself.

Designed by renowned Canadian architect Arthur Erickson, the centre's undulating roof is reminiscent of the natural shapes made by wind-blown snow. Much of the museum is built with Manitoba-quarried, split-faced Tyndall stone – the same material used by early immigrants to western Canada to construct their homes. These combined touches make the 6,500 square-metre building fit naturally within its prairie surroundings.

The main exhibition hall is reserved to showcase a thirty-metre sculpture, named *The March of the Mounties*, that traces the force's roots in the west and follows its eastward expansion. The pieces of the sculpture lead to an airplane in flight outside the building, symbolizing the progress of the force throughout its history and its desire to face the challenges of the future.

The multimedia show in the Carousel Theatre is designed to tell the history of the force in a three-act performance emceed by a virtual hostess. Through new digital technologies, the show aims to educate visitors on the traditions and values of the force as well as its range of operations, both technologically and geographically.

"Cracking the Case," a highly interactive visual exhibit, leads visitors through a virtual crime scene that highlights the RCMP's scientific approach to crime solving using forensic techniques.

The RCMP Heritage Centre anticipates as many as 450,000 visitors in the first three years, nearly triple the number of people that currently visit the existing RCMP Centennial Museum in the same period.

"Saskatchewan enjoys a long and storied association with Canada's national police force. We are very proud that Regina will soon be home to the RCMP Heritage Centre," says Premier Lorne Calvert. "The new centre will serve as the custodian of the rich history begun in 1873 and, just as importantly, will share the incredible story of the RCMP with generations to come."

– Matthew Wright

Beaver Bites

Beaver weathervane

Profiles of Canadian artifacts both beautiful and beaverful

Weather shaped Canada as much as, if not more than, any war, explorer, or invention. Its extremes destroyed settlements and discouraged discovery. On a day-to-day basis, weather predictions influenced everything from recreation to farming to travel.

Combining our national symbol with an early weather forecasting tool, this weathervane from the Canadian Museum of Civilization originated in St. Lambert, Quebec, in the early nineteenth century. Beyond functionality, designs expressed personal, creative statements for owners.

Weathervanes also provided great target practice. Many antique weathervanes carry the scars of buckshot from hunters who, lacking a live target, turned their sights on the spinning metal sculptures.

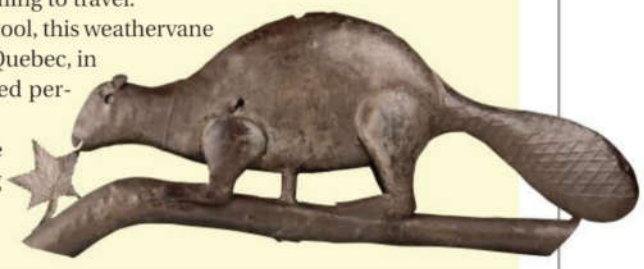


PHOTO BY MATTHEW BEVERLY FROM *THE MAPLE LEAF FOREVER: A CELEBRATION OF CANADIAN SYMBOLS*. DONNA AND NIGEL HUTCHINS. BOSTON MILLS PRESS. DISTRIBUTED BY FIREFLY BOOKS. REPRINTED WITH PERMISSION.

May 11

To celebrate the establishment of the College of Physicians and Surgeons of Upper Canada in 1839. Make duck sounds.

May 24

To remember Charles Saunders, who made the first parachute jump in Canada in 1912 in Vancouver. Yell Geronimo!

Explorations

Howard Leeson on

Developing a Strong Constitution

Ensconced in a document that turns twenty-five this April, our nation's acts, traditions, and conventions are fortified by their amend-ability.

On April 17, 1982, during a blustery rainstorm in Ottawa, Queen Elizabeth II signed a proclamation to end what many scholars have called Canada's constitutional odyssey. While Canadians would henceforth have full legal control of their constitution, the political circumstances leading up to the agreement meant that discussions would continue for some time. The 1982 agreement did not bring constitutional change to an end. Instead, it was the beginning of another and even more complex evolution.

When a nation state is formed, it generally adopts its own constitution. While written constitutions were relatively rare prior to the twentieth century, the United States stood as an example of an independent state with its own written constitution. Canada, by contrast, lacking the revolutionary change that occurred in the United States, achieved independence from Great Britain through a long evolutionary process. After Britain's parliament passed the Statute of Westminster in 1931, the only legal impediment to full independence was a lack of agreement on an amending formula for the domestic constitution. However, discussions on the amending formula would prove difficult, continuing until the early 1980s.

After World War II, the main stumbling block to achieving constitutional independence went beyond a lack of agreement on an amending formula. Our inability to accommodate regional differences – economic and ethnic – in the country proved to be even more intractable. With the growth of the Quebec sovereignist movement during the 1960s and 1970s, divisions became very acute. Thus, the constitutional agenda involved not only constitutional provisions, but also the challenge of defining a vision of the whole country that would be acceptable to all regions.

Pierre Elliott Trudeau and the Queen Elizabeth II prepare to sign Constitution proclamation as Consumer Affairs Minister André Ouellet (left), Secretary of State Gerald Regan and Privy Council Clerk Peter Pitfield look on.

CP PHOTO/ROB BOUCHER

The first ministers' negotiations led by Pierre Elliott Trudeau in 1980–1981 resulted in the patriation agreement (otherwise known as "bringing home" the constitution), which passed into law despite the objections of Quebec premier René Lévesque, who wanted to take Quebec out of Confederation. However, discussions over the constitution involved not only Quebec, but all other regions in Canada, further splintering the debate. In particular, there was a strong push among western provinces to obtain provincial control over their natural resources. Added to these factions, aboriginal peoples expected more control over their own destiny and to be included in the discussions. Lastly, Trudeau wanted a written Charter of Rights and Freedoms, the centrepiece of which would be the protection of language rights. With so much at stake, the first ministers had to find a compromise.

At an important conference in September 1980, the first ministers could not agree on a new constitution. The Trudeau government decided to proceed unilaterally, without the support of a majority of the provinces, so it should have come as no surprise when eight of the ten provinces challenged this action – taking it all the way

to the Supreme Court of Canada and the Parliament of Great Britain. The federal government's unilateral move was found, ironically, to be legal but conventionally unconstitutional. This led to a meeting of the first ministers in November 1981, where nine of the provinces and the federal government came to a compromise, with only Quebec rejecting the provisions.

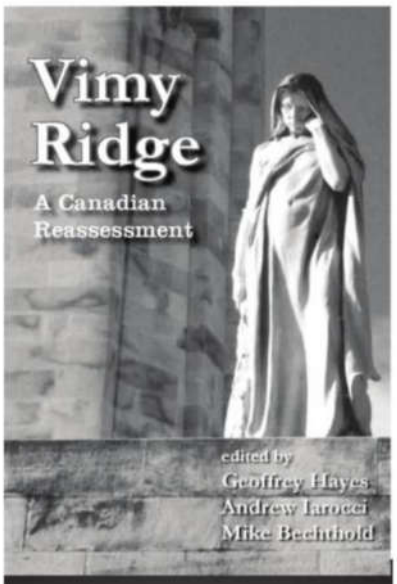
The new constitutional provisions signed into law by the Queen in April 1982 were grafted onto the earlier constitutional provisions of the British North America Act, compiling what we now call the Constitution Act of Canada. There were some remarkable and far-reaching changes. First, Canada adopted its own amending formula requiring provincial consent – in some cases, unanimous consent – for most constitutional changes. As well, the Charter of Rights and Freedoms guaranteed fundamental freedoms, democratic rights, and legal rights, along with nondiscrimination provisions, language rights, and the controversial notwithstanding clause. Among other unique provisions outside the Charter was section 35, guaranteeing aboriginal rights.

As comprehensive as the document was, political division did not end there. Since Quebec had not agreed to sign the new constitution, there was lingering resentment, which was aggravated when a pro-federalist Liberal, Quebec premier Robert Bourassa, was elected in 1985. Once again, all ten provinces and the Mulroney government came to an agreement about further constitutional change. Embodied in the Meech Lake Accord, the agreement was designed to persuade Quebec to endorse the Canada Act (i.e. severing ties between Canada and Great Britain). But it was never fully ratified. Another attempt was made for broader constitutional change in 1992 with the Charlottetown Accord. Put to a national referendum, Canadians voted it down. Thus, the 1982 amendments remain the last major changes to the constitution.

How do we assess the development of our constitution? Initially, patriation was designed to deal with a number of specific problems. Chief among them was the question of national unity. But the referendum in 1995 over Quebec sovereignty graphically demonstrated how tenuous the link between the province of Quebec and the rest of Canada continues to be. Another challenge to national unity has involved the western provinces, specifically Alberta and Saskatchewan. "Western alienation" had reached a peak in 1981. Today, changes to the natural resources section of the constitution, coupled with shifting economic circumstances, seem to have mitigated the degree of perceived alienation.

Patriation, together with an amending formula, was meant to strengthen national unity. Is Canada a stronger, more united country as a result of the 1982 agreement? Many would argue that Quebec did not agree to agree, leaving the country weaker and more fragmented. Others might point out that changes involving the Charter of Rights and Freedoms, natural resources, and native rights strengthen Canadian unity in important ways. Most constitutional scholars believe that we are only at the beginning of a process that requires ongoing tinkering. For example, court decisions based on the Charter of Rights and Freedoms regarding gender and sexual equality are generally perceived in a positive light. But courts have also expanded the rights of corporations, such as tobacco and private health corporations, which could prove detrimental for the social and physical health of Canadians. The jury is still out (no pun intended) on whether certain court decisions will be harmful or beneficial over the long term. For now, what we *do* know is that the 1982 changes – and court decisions based upon them – continue to reverberate in all aspects of Canadian life, acting, at times, like a thermometer gauging the social and political health of our country.

Howard Leeson is a professor of political science at the University of Regina. During the constitutional negotiations of 1978 to 1981 he was the deputy minister of Intergovernmental Affairs for the province of Saskatchewan.



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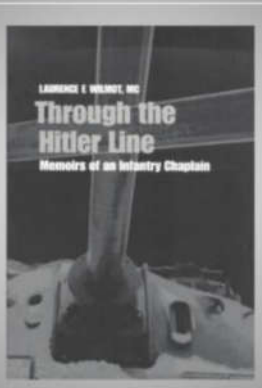

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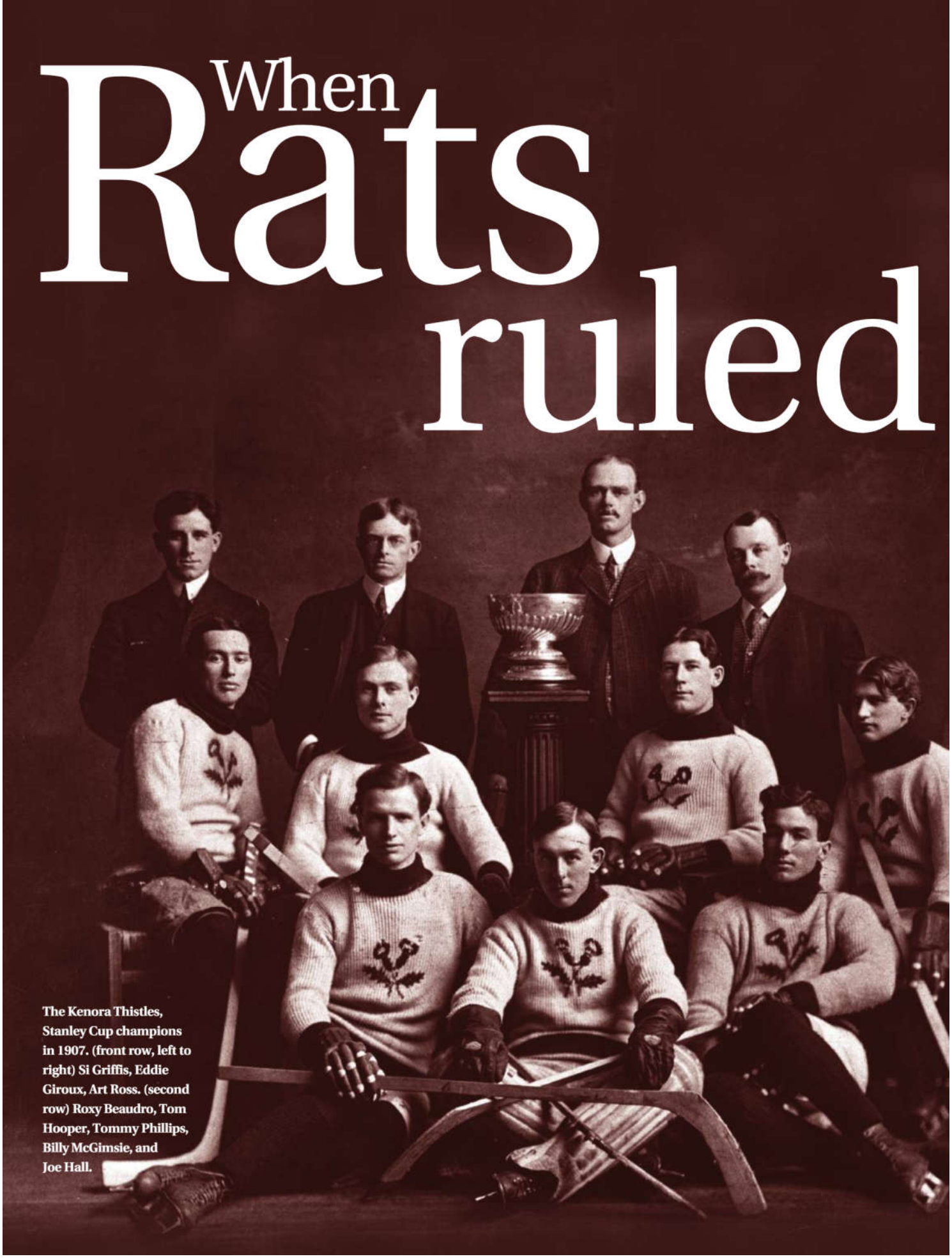
When Rats ruled



The Kenora Thistles, Stanley Cup champions in 1907. (front row, left to right) Si Griffis, Eddie Giroux, Art Ross. (second row) Roxy Beaudro, Tom Hooper, Tommy Phillips, Billy McGimsie, and Joe Hall.

the rink

The small-town Rat Portage Thistles battle doctored ice and big-city attitude to become Stanley Cup champs, though their victory proved fleeting. by Jim Chliboyko

There was no NHLA at the turn of the twentieth century, but there was the Stanley Cup. The cup was, at the time, a challenge cup, meaning the winning teams in competing leagues such as the Manitoba and Northwestern Hockey Association and the Eastern Canada Amateur Hockey Association would vie for a chance to claim the cup, usually after a several-game-long, total-goal series.

Likewise, there was no Kenora at the turn of the twentieth century, but there was Rat Portage. A trading post for years, Rat Portage grew – and grew haphazardly – when the train finally came through in the 1880s. Families followed the working men, and it was the children of these families who were drawn to sport, any sport. During wintertime, the town picked up the relatively new sport that was spreading westward across the country: hockey.

Thistles and the Silver Seven

Named after a weed and based in a town named after a rodent, the Rat Portage Thistles were from the unfashionable, rougher, newer end of Ontario. In Ottawa in 1905, the Thistles were trying to steal the cup from the hometown favourites, the Ottawa Silver Seven. Though from the same province as the Silver Seven, the Rats were seen as a far-off challenger.

For the Thistles, the ice surface wouldn't be a factor this time, as it had in 1903, the first time they vied for the Stanley Cup against the Ottawa Silver Seven (they anticlimactically lost two games straight on the sloppy ice of Ottawa's Dey's Arena). "The ice is in perfect condition for the second Stanley Cup game – keen and hard," reported the *Daily Miner and News*. It was not an insignificant fact.

Things looked good for the Thistles: they were leading one game to none in the series and had a chunk of the crowd on their side. Some of the players had changed since 1903 (and grown; only one had been over twenty). Most notably, Tommy Phillips had been added to the lineup, having finally returned home to Rat Portage from the east where he went to school and perfected his game, already

HOCKEY HALL OF FAME

LIBRARY AND ARCHIVES CANADA/THOMAS PATRICK GORMAN COLLECTION/PA-091046

The Ottawa Silver Seven, Stanley Cup champions in 1905. (front row, left to right) Dave Finnie, Harvey Pulford, Alf Smith, Arthur Moore. (back row) Harry "Rat" Westwick, M. McGilton, Hamilton "Billy" Gilmour, Frank McGee.

winning the Stanley Cup as a teenager when playing for the Montreal Amateur Athletic Association's Winged Wheelmen. But like most of the Thistles, Phillips was a Rat Portage kid and upon returning he assumed the left-wing position and the captaincy of the team. Along with Ottawa's Frank McGee, Phillips was seen as one of the great contemporary players. With him he brought Eddie Geroux, a goaltender he'd played with during a stint in Toronto. Geroux, along with Si Griffis, were the only two of the seven Thistles not raised in Rat Portage.

Some media outlets had predicted a Thistle victory, especially following their 9–3 win over a wounded Silver Seven on March 7 in game one. The *Manitoba Free Press* enthusiastically stated, "Rat Portage Team Will Win the Cup." And that was just the headline.

"It was another case of a western cyclone sweeping down on the effete east and upsetting all the calculations of the astute sporting fraternity," gushed the *Free Press* in its coverage of game one, as if the Thistles were their own. "It was really pitiful to see the way the veterans, Pulford and Moore, were toyed with by the speedy artists from the west," perhaps the only time in history that an Ontario town was considered "the west."

The speed of the Thistles was always a factor in their success. They were a team of young, quick upstarts – always had been. Their strategies differed from other teams, too. They rushed with the puck instead of merely dumping it in the opposition's zone. Their defencemen (a.k.a. "point" and "coverpoint") positioned themselves adjacently on the ice, instead of one behind the other, something the teams from the east had never seen. With big Si Griffis as the anchor in the old position of rover (who was quick despite weighing thirty pounds more than anyone else on the ice), and with McGimsie, Hooper, and Phillips as determined forwards, the unlikely Thistles had been respected challengers for years.

Game two and the doctored ice

A couple of things changed before game two. Two former Stanley Cup winners – one-eyed veteran Frank McGee, burdened with a broken wrist, and one of Ottawa's three Gilmour brothers, Billy – returned to the lineup for the Silver Seven.

And somebody got to the ice. What was previously regarded as a by-product of playing hockey in March was now the object of speculation and conspiracy theories. "Ottawa Won By Doctoring the Ice" concluded one headline; it seems the ice was flooded shortly before the game started, which slowed down game play – a deadly blow to the Thistles, who relied heavily on their speed to outclass the opposition. Combined with the presence of a physically dominant McGee and Ottawa captain Alf Smith's three goals, it led to a 4–2 Ottawa victory. The series was now tied 1–1. Saturday night, game three, promised to be a doozy.

The papers didn't mention the ice that third game, but they did mention the penalties. The teams seemed to have switched tactics. Ottawa, a well-known team of nasty tacticians, played one of its cleanest matches ever despite visibly drawing blood from both Phillips and Tom Hooper. Rat Portage, meanwhile, sat most of the game in the penalty box (or "on the fence" as it was known at the time), one penalty given to Rat Portage's

Billy McGimsie just for getting up too slowly. Ottawa's Smith was also allowed a goal that appeared to have been scored offside. Still, the Thistles' determination was evident; while shorthanded by two men, Hooper scored their third goal on a counterattack.

Pandemonium ensued in the final minutes. Ottawa took the lead, Kenora's Phillips tied it, then Ottawa took the lead again. Trusty McGee scored for Ottawa with less than a minute left. When time ran out, Ottawa had retained the cup and fought off the challenge. No backwoods town was getting the cup in 1905, not from Ottawa's hands. The Silver Seven were reportedly carried out of the rink, and even the Thistles were heartily seen off before leaving for an exhibition game the next day in Montreal against the surging Wanderers. Even some of the Seven came to the station to see off their curious rivals. It may have seemed the Thistles were leaving that day, but in fact they had just arrived.

It was fitting that the Thistles played the Montreal Wanderers at an exhibition game after losing the cup. They wouldn't get another chance against their rival Silver Sevens; Montreal would see to that in 1906 by just barely beating Ottawa in a brutal see-saw, two-game series. McGee would retire shortly thereafter, and the rest of 1906 was a washout due to scheduling. Rat Portage and Montreal agreed to play the next season, though Montreal would never get to play the "Rat Portage" Thistles again; the tiny frontier town changed its name to Kenora by the time they finally reunited, though the *Daily Miner and News* insisted on referring to the boys affectionately as "the Rats."

Thistles and Wanderers vie for the cup

The Montreal Wanderers sulked off-ice, refusing to come out, because both of the chosen referees hailed from hated Ottawa, whom the Wanderers had beaten the year before for the cup, essentially ending Ottawa's three-year dynasty. At 8:47 p.m. on January 21, 1907, Montreal finally emerged, led by Hod Stuart, the intimidating coverpoint and former Thistle himself. Lester Patrick won the opening face-off for Montreal. "Play all Wanderers," shouted the Kenora newspaper's real-time recap of the action for the first chunk of the first half. Patrick and Billy McGimsie collided at one point, laying McGimsie out for a few minutes. Patrick scored an excruciating ten minutes into the game, which oddly seemed to relax the Thistles: both Phillips and Hooper scored for the Thistles somewhat cheekily within the next minute. Then the goals just kept coming. Two more for Phillips were answered by Montreal's Ernie Russell, then Hooper again. By halftime, the Thistles were ahead 5–2.

"All sports minded townsfolk gathered at the Victoria Rink to hear the first-hand reports of the game," read an account of the evening, kept in the Lake of the Woods Museum archives, written by a then-high-school student. "A telegraph receiver was installed in the band room and a running report of the game was read by Mr. Joseph Johnson, one of the team executives."

The Wanderers started off the second half desperately. "Whole Wanderers line go down, almost score," reported the *Daily Miner and News*. But in hockey, as in battle, attacks lead to counterattacks; the Thistles counterattacked, which led to Kenora's sixth goal, this time by the battered McGimsie.

The Wanderers, however, were not about to give up. As the anonymous diarist recalled, "Then the roof fell in. Montreal scored the next four goals, 6–3, 6–4, 6–5, 6–6 with two minutes to play. With each bulletin Mr. Johnson's face was getting longer and longer and it looked like all was over. The next telegram came in and Joe came bounding out yelling and waving the wire over his head."

"The crowd is delirious," reported the papers in their transcript of telegrams sent from the game. "Beaudro loses to Glass, who passes offside. McGimsie takes it. Now it goes down and almost in by Glass." Then: "Beaudro puts it in from a side in front of the goal."

HOCKEY HALL OF FAME

The Montreal Wanderers, who took the cup from the Thistles in March 1906. (back row, left to right) Jack Marshall, Ernie "Moose" Johnson, Hod Stuart, Rod Kennedy. (front row, left to right) W.S. (Billy) Strachan, Cecil Blachford, Riley Hern, Lester Patrick, Ernie Russell, Frank Glass.

Then, for insurance, "Hooper took the puck right through the Wanderers," reported the *Manitoba Free Press*, "and scored one quicker than it takes to write it, and, before the play had well started, the whistle blew."

The Thistles had done it. It was 8–6. They had won the Stanley Cup after three tries, acres of wet ice, and thousands of kilometres of train travel. Kenora was an outpost, and even back then the cup was generally fought over by bigger, richer cities – Ottawa, Montreal, Winnipeg. "No town in the Dominion could put forward five out of seven, raised in their own town," bragged the *Daily Miner and News*.

"Kenora may also be proud of their loyalty. Time and again Phillips, Hooper, Griffis and the rest ... could

HOCKEY HALL OF FAME

Hockey cards were first produced by the British America Tobacco Company in 1910. This hand-drawn card shows Art Ross in his Montreal Wanderer uniform. Ross won a total of five Stanley Cups in his career – two as a player and three as a coach.

have yielded to the temptation of a princely salary to leave their home town," wrote an unnamed sportsman in the *Fort William Times-Journal*. "They had a mission to perform, and, like the Knights of the Round Table, had sworn to bring the cup to Kenora. Having accomplished this they will doubtless stay to defend it."

They did, for a while.

Thistles defend cup against Wanderers

The first order of business after winning a challenge cup is to celebrate the win. Then, you must defend it. In March 1907, a mere two months after their Stanley Cup loss, the Wanderers showed up in Kenora after a train ride from Winnipeg, fully expecting a game. But getting a series together was a battle in itself. "Without putting on their uniforms, the team went over to the rink only to find it occupied by the skaters," reported the *Free Press*.

"Immediately upon our arrival I went to the rink and found a number of people using the ice as on an ordinary skating night," secretary William Jennings told a reporter. "When I saw what was going on I brought the boys down to the rink and there we were refused admission as a hockey team. We paid admission, however, and went in."

Other response to their arrival was not as indifferent. As soon as Kenora residents realized the Wanderers were in town, many headed down to check out the team. Team star Hod Stuart, in particular, became the centre of attention.

Then there were major concerns over the employment of ringers, mercenary players added for short amounts of time, usually for a nice chunk of money. Kenora had done this with Brandon's Art Ross in January. This time Thistle killer Alf Smith (he of the 1905 hat trick which helped to defeat Rat Portage) and Harry Westwick from Ottawa were to play for Kenora. Montreal grandly protested the addition of these two players to acting cup trustee William Foran, but they were hardly clean themselves, after having brought up Hod Stuart from Pittsburgh. They also protested the fate of playing in Kenora, with its smaller gate and lesser prominence, which meant fewer admission dollars.

The campaigning continued, however, with the newspapers carrying all the minute details. There was talk of forfeited games, disqualifications, lost cups. But ultimately, the two teams went around Foran and set their own terms; Smith and Westwick could play, but the games would be played in Winnipeg. "Foran Objects to Throw Down," screamed the *Winnipeg Free Press* headline, while mentioning that tickets were available at the United Cigar Store at the corner of Portage and Main.

The ringers didn't do the Thistles much good. An old enemy of the Thistles reappeared in the Winnipeg Arena: bad ice. After a mild spell of weather, the ice was soft and wet, as it had been during previous Thistle losses. Perhaps the chemistry of the team had been altered with the new blood, ironic for a team that had been so homegrown. The Wanderers came out strong and whistled three goals past Eddie Geroux before Phillips and Alf Smith could respond. The Thistles choked, losing the first game 7–2.

For game two, things were looking up. The ice was in better shape, and though it was colder, more people came to see the spectacle, perhaps encouraged by faster ice. By all accounts, the game was furious and quick, but the Thistles struggled to catch up from five goals behind. The Thistles won 6–5 with a last-minute goal by substitute Fred Whitcroft. However, with total goals of 12–8 for the Wanderers, the Thistles relinquished their hold on the cup, and it headed east once again. "Good-bye, little mug, good-bye," read a caption in the *Winnipeg Free Press*.

The Thistles had been champs for sixty-three days.

After the loss

Things changed rapidly for the team after the loss. McGimsie retired after wrecking his shoulder in an exhibition game soon after, and Phillips went on to play in Ottawa, of all places. McGimsie and Phillips were replaced by McGimsie and Phillips, younger

brothers of the two stars. But it wasn't the same. There have been various teams of Thistles in a variety of iterations in Kenora since the Stanley Cup – Mike Richards of the current Philadelphia Flyers played for an atom league team named the Kenora Thistles – but they never reached that same prominence.

Many players moved to bigger cities, eventually working professionally for richer teams before getting into other lines of work. Some didn't have the chance. The Wanderers' Hod Stuart died that summer after diving into shallow water in Belleville, Ontario. The Wanderers themselves folded in 1918 after their arena burnt down. Tommy Phillips became a West-Coast lumberman before moving to Toronto and succumbing to a cruel infection from a badly pulled tooth at the age of forty.

Many of the original Thistles are now inductees into the Canadian Hockey Hall of Fame. And the site where the strangely mighty Rat Portage/Kenora Thistles once honed their game is now the City of Kenora post office, a plaque marking the spot where the townsfolk gathered all those Januarys ago to hear the telegrammed game reports, and where the grumpy Wanderers were defied by a public skating night.

In Montreal, the Victoria Rink no longer stands, but etched on the lip of the inside of the cup's bowl is proof of the win: "Kenora Thistles, Jan 1907." The individual names of the men who won it for old Rat Portage aren't there though. Not only were the Thistles the smallest town to ever win the Stanley Cup and the champions for the shortest reign, they were also the last team not to be individually acknowledged on the cup itself. The practice of engraving players' individual names onto the cup began with the Wanderers' win over the Kenora Thistles in Winnipeg in 1907.

Jim Chliboyko is a Winnipeg writer who has gotten up to three kilometres in his efforts to start running again.

Et Cetera

Backcheck: A Hockey Retrospective ‹www.collectionscanada.ca/hockey› Library and Archives Canada site on the history of hockey in Canada. Includes a digitized version of *Hockey: Canada's Royal Winter Game* by hockey player Arthur Farrell, believed to be the first book about the sport.

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The West's Best

A couple of other Canadian one-hit wonders took the Stanley Cup home before the NHL became an established league.

Vancouver Millionaires

When someone calls themselves the Millionaires, you can be sure that they are not millionaires. With the Patrick brothers' development of the Pacific Coast Hockey League, West-Coast dwellers on either side of the Canadian/U.S. border got a chance to watch high-quality hockey, develop teams, and lure good players out to the Pacific. Both Kenora's Si Griffis and Tom Phillips played for Vancouver for a time after their Kenora years. In the coming years, even Portland would challenge and Seattle would win the first American Stanley Cup.

By 1915, the Vancouver Millionaires vied for the cup at the Denman St. Arena. Among their crew was the line of Fred "Cyclone" Taylor, Mickey MacKay, and Frank Nighbor, as well as Griffis, who'd been injured by the time Ottawa got to town.

Vancouver was quick, Ottawa was mean, and that usually means one thing. The quick team wins, but gets beaten up in the process. Vancouver won the first two games handily, but by the end of the second, Art Ross started targeting Cyclone Taylor, laying him out with two minutes left.

Vancouver would get their revenge by devastating Ottawa 12–3 in game three, winning the series 3–0. Though the Millionaires fought three more times for the cup (once as the Maroons), to this day the 1915 trophy is Vancouver's only cup.

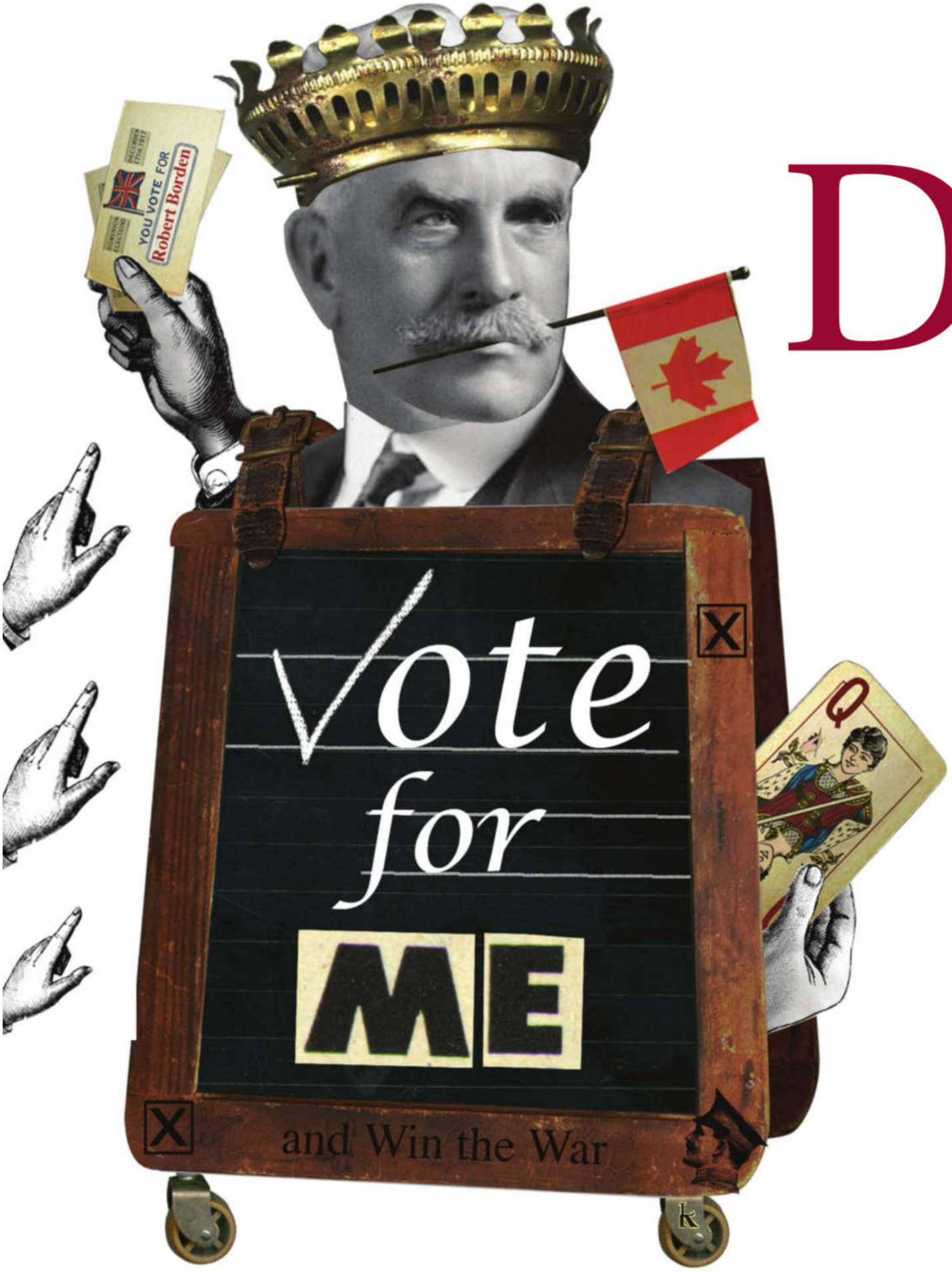
Victoria Cougars

Victoria Cougars Manager Lester Patrick had a strong 1924–25 team with a couple of Icelandic Winnipeg boys who had won Olympic gold with the Falcons (Frank Fredrickson and Slim Halderson) five years before, as well as several men he had gathered when the Seattle Metropolitans disbanded the previous season.

The Montreal Canadiens came to play the Cougars, bringing with them the great forward Howie Morenz and goalie Georges Vezina. The tired, train-weary, young "Frenchmen" came up against a team of ragtag veterans, but the westerners used shift changes and a defence "tougher than a back alley" to full effect, wrote the *Free Press*. As well, Cougars goalie Hap Holmes was phenomenal and outshone his rival Vezina. The Cougars took the series 3–1.

They went up against the Montreal Maroons for the cup the next year, lost, and eventually disbanded, many of their players going to what became the Detroit Cougars (which became the Detroit Red Wings).

There is still a Victoria Cougars team in the Vancouver Island Junior Hockey League, owned and operated by a non-profit society. They are scheduled to host the Cyclone Taylor Cup in spring 2007. The Cougars were the last non-NHL team to win the Stanley Cup.



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You can't vote for Kings

Legitimate political power derives from a mandate from the masses – that's today's theory. But in practice, Canada's governing elites historically have often tried their best to snub the masses. The road to today's universal adult franchise has been not only incremental, it's often been corrupt, violent, and not awfully democratic. by Sid Jensen

What helped women earn the right to vote in federal elections in Canada in 1918? Was it forward thinking politicians intent on embracing high-minded, democratic ideals? Sadly, no – it was nothing short of political scheming, a kind of gender gerrymandering. In 1917, Prime Minister Robert Borden felt he could save Canada's honour only by winning that year's general election, so he rigged the vote to ensure that he would.

Borden's Conservative government extended the franchise to people most likely to support his policies and took it from those most likely not to. As one critic remarked, it would have been more honest if the legislation "simply stated that all who did not pledge themselves to vote Conservative would be disenfranchised."

KATY LEMAY

Arthur Meighen, the federal solicitor general, wrote to Prime Minister Borden, suggesting that extending the franchise to women could meet the "foreign population difficulty." Meighen wasn't enthused about giving women the vote but hoped it would bolster election ambitions: "To shift the franchise from the doubtful British or anti-British of the male sex and to extend it at the same time to our patriotic women, would be in my judgment a splendid stroke." He suggested giving "the closest consideration to this subject." A year later it was law.

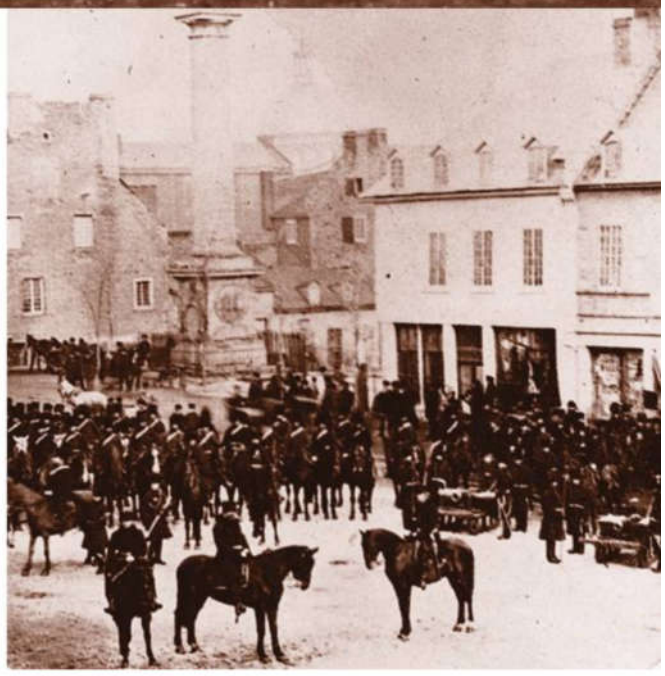
Borden's government needed as many "patriotic women" as it could get to win the election. In 1917, the war in France was killing and wounding men

Among the first women to vote in Canada were Canadian military nurses stationed in France during World War I. To help him win the general election in 1917, Prime Minister Robert Borden extended the franchise to females in the armed forces.

faster than the Canadian army could replace them. Borden decided conscription was the only answer. If men wouldn't volunteer to fight, they'd be forced to.

Quebec was generally against conscription – for many reasons. For one, it saw little reason to participate in a foreign war, particularly if it appeared to be at the bidding of the English. Borden was going to lose almost every seat in that province, and the outlook in the West was just as unpromising. Farmers didn't want to lose sons to conscription, and the West was full of recent immigrants who tended to vote Liberal.

Clearly something had to be done. On September 25, Borden wrote in his diary, "our first duty is to win, at any cost, the coming election in order that we may continue to do our part in winning the War and that Canada be not disgraced." So Borden and the Conservatives pushed two laws through Parliament: the Military Voters Act and the Wartime Elections Act. The first gave the vote to "all British subjects, whether male or female" who were in the armed forces. In one stroke, about two thousand army nurses became the first women to get the federal franchise. The act also allowed military personnel to vote simply by party, allowing votes to be counted where a party needed them most. The Wartime Elections Act gave the vote to women related to Canadian or British military or naval personnel and took it away from Canadians naturalized after 1902, if they were from a country Canada was fighting. One result? Many of those Liberal immigrants in the West were disenfranchised.



Violence and intimidation were not uncommon during elections where electors were obliged to openly declare which candidates they were supporting. This meant on some occasions calling in the army or the police to deal with election unrest, as on this occasion near the Montreal courthouse in winter 1860.

Margaret Gordon, president of the Canadian National Suffrage Association, said it would have been more honest to make it illegal not to vote Conservative.

Borden's next step was to form a Union government, with the Conservatives taking in Liberals who either supported his policies or realized they couldn't win if they appeared not to. A vote for the Liberals was depicted as a betrayal of the country's fighting men. The military voted 92 percent for the Unionists, and

anecdotal evidence suggests "patriotic women" did their bit, too. On the December 17 election day, the *Winnipeg Evening Tribune* reported that Mrs. M. Wilson and her three female friends cast their votes as expected: "We have done all we could to put the Union government back into power." The Unionists won 153 seats, including 14 decided by the military vote. The Liberals got 82, including 62 of Quebec's 65.

Borden's campaign promised all women the federal vote and, in 1918, they got it. By the early 1920s, women also had the provincial vote everywhere but Quebec, which resisted the inevitable until 1940.

The immorality of Borden pushing such acts through was stunning in its transparency, but rigging a vote was nothing new in Canada. Extending the franchise had little to do with the political desire to protect basic human rights. Woman weren't the only disenfranchised group, as voting restrictions were linked to wealth (or, lack of it), religion, ethnicity, and, though still a contentious issue, even incarceration. Today, most Canadians take it for granted that all adult citizens have the right to vote. But in the nation's early days, those who had voting privileges were in the minority.

In 1885, the Canadian Parliament established a complicated federal franchise based on property ownership. At first, only men could vote – but only some of them. Political resistance to extending the franchise reflected a distrust of liberal-democratic ideals and a general protective attitude – the few privileged voters would have equated universal suffrage with social disorder. After all, landowners had a reason to uphold traditional values, to not "rock the boat." Teems of newcomers – many with no land at stake – couldn't be entrusted with the vote. Or so went the prevailing attitude. Chiselling away at such entrenched attitudes took years though the history of the vote in Canada is almost entirely one of a constantly expanding franchise with small detours along the way.

More than one hundred years before the federal franchise, simply preserving life and limb could be an obstacle. Some of the first changes to the rules were aimed at reducing election violence. Election rules for Britain's Canadian colonies – beginning with Nova Scotia in 1758 – were blueprints for fraud, intimidation, discrimination, rioting, and even murder. Casting a vote in private was almost unimaginable. Instead, voting was conducted aloud, and "the franchise-holder had to step up before a turbulent crowd of friends and foes … and openly declare his choice, while enemy partisans tried to howl him down or more vigorously discourage him," wrote historian J.M.S. Careless. "Hotly contested elections thus all too easily degenerated into pitched battles of fists, cudgels and stones – and sometimes gunshots and death." Candidates fuelled the mayhem with free liquor, and by Confederation in 1867, at least twenty people had been killed in riots.

In 1785, New Brunswick's first election produced its first election riot. That was in the Saint John riding, where six pro-government candidates, including the attorney general, were known as Upper Covers (landowners in the Upper Cove region). They were opposed by Lower Covers, voters unhappy with the way land was handed out, among other things.

Voting began in a Lower Cove tavern and was interrupted by the riot that started after Sheriff William Oliver moved the poll to an Upper Cove tavern. The Lower Covers won all six seats, but Upper Covers demanded a recount. The sheriff, who had voted for them, agreed, and together they threw out almost two hundred votes on the grounds that those who cast them did not meet a three-month residency

AND NOW FOR SOMETHING COMPLETELY DIFFERENT ON GOVERNANCE FROM *MONTY PYTHON AND THE HOLY GRAIL*:

KING ARTHUR: I AM YOUR KING.

WOMAN: WELL, I DIDNT VOTE FOR YOU.

KING ARTHUR: YOU DONT VOTE FOR KINGS.

WOMAN: WELL HOW'D YOU BECOME KING THEN?

KING ARTHUR: THE LADY OF THE LAKE, HER ARM CLAD IN THE PUREST SHIMMERING SAMITE, HELD ALOFT EXCALIBUR FROM THE BOSOM OF THE WATER, SIGNIFYING BY DIVINE PROVIDENCE THAT I, ARTHUR, WAS TO CARRY EXCALIBUR. *THAT* IS WHY I AM YOUR KING.

DENNIS: [*INTERRUPTING*] LISTEN, STRANGE WOMEN LYIN' IN PONDS DISTRIBUTIN' SWORDS IS NO BASIS FOR A SYSTEM OF GOVERNMENT. SUPREME EXECUTIVE POWER DERIVES FROM A MANDATE FROM THE MASSES, NOT FROM SOME FARCICAL AQUATIC CEREMONY.

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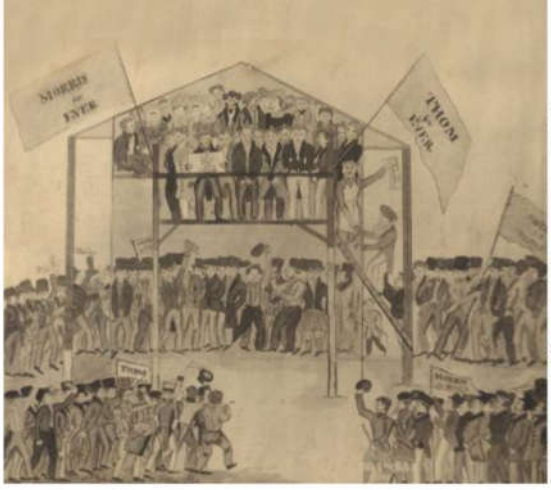

QUEEN'S UNIVERSITY ARCHIVES, COLLECTION 2139 (MORRIS PAPERS), BOX 3

Before the advent of the secret ballot in 1874, candidates for legislatures appeared before electors who stood and openly voiced their choices, as indicated in this watercolour of an election at Perth, Upper Canada, in 1828, between Alex Thorn and William Morris.

requirement. That excluded about one-third of the Lower Cove voters, more than enough to reverse the election result.

The same election was also manipulated on religious grounds, as the votes of thirty Acadians in Westmorland County "were objected to as illegal, the Frenchmen having refused to take the oath of abjuration," the *Royal Gazette* reported. The oath required Catholics to pledge allegiance to the king and renounce the authority of the Pope. Not likely. So with handfuls of votes discounted, on January 20, 1786, the Westmorland candidate who had initially finished last gloried in his win.

But sheriffs were not alone in determining who could vote. Property ownership was a clincher. In 1855, provincial attorney general Charles Fisher reflected on the rationale for property rules. A person with money or property "would not be likely to wish to see the laws and the institutions of the country disregarded." Property requirements persisted into the twentieth century, and the man in charge of deeds could be a candidate's best ally (as he provided proof of voting eligibility). Such support was particularly handy when the man in charge of deeds was your father, as in the Nova Scotia election of 1806. In this case, Edward Baker won in Amherst riding with the help of Edward Baker Sr., according to a petition to the House of Assembly by the losing candidate.

The man in charge of deeds was small potatoes when it came to rigging a larger election. In that case, the person to see was Charles Edward Poulett Thomson, 1st Baron Sydenham, the governor general who predetermined the outcome of the 1841 vote in the Province of Canada. "He chose returning officers favourable to the government, issued land deeds to supporters and denied them to opponents, thus disenfranchising the latter, handed out promises of pensions and government patronage ... and distributed polling booths and troops where they would most benefit his sympathizers," according to Canadian historian Phillip Buckner.

Sydenham got down to rougher business, bringing in thugs at polling stations – nine people were killed in the 1841 election. The baron had been sent to Canada to get local backing for the British government's plan to unite the two colonies, thus ending the French–English divide by assimilating the French in the new, larger colony. Sydenham proclaimed the union on February 10, 1841. The next job was to get the colonials to elect a supportive government. Elections were set for March and April. "In Upper Canada they will be excellent," Sydenham wrote, "In Lower Canada we shall not have a man returned who does not hate ... everything which has a taint of British feeling."

SYDENHAM GOT DOWN TO ROUGH THUGS AT POLLING STATIONS 9

His plans to rig the outcome included the tough job of finding pro-British candidates, and the easier one of gerrymandering electoral districts to ensure voters were pro-British: "I shall reduce the limits of Montreal & Quebec to the Cities & cut off the suburbs" (the suburbs were mostly French, which largely disenfranchised the French, because these areas became rural ridings where tenants did not have the vote).

There was only one poll to a riding, and in largely French areas, Sydenham put the polls in English-speaking enclaves, then sent out mobs to prevent the French from using them. One French-Canadian leader, Louis Hippolyte Lafontaine, withdrew his candidacy rather than have his supporters risk trying to vote.

Sydenham supporters won the election.

Qualifications governing the right to vote differed among provinces and governments. Finally, in 1920, Parliament took control of the federal franchise with the Dominion Elections Act (renamed the Canada Elections Act in 1951). Property requirements for voting in federal elections had ended, but racial and religious exclusions remained. Anyone barred

on those grounds from voting provincially was also barred from voting federally. In both instances, British Columbia was centre stage.

British Columbia's white settlers worried about being outnumbered by the growing Asian population. The gold rush of 1858 had spurred the influx of Chinese, and Japanese arrived about twenty years later. Both groups were denied the vote (if they lived in B.C.) and by the 1920s, immigration barriers reduced Asian newcomers to a trickle. Despite this, fears accelerated during the Depression.

Then in 1942, disaster after disaster followed the disaster of Pearl Harbour. The Japanese who lived in British Columbia – 22,000 out of 23,000 living in Canada – were moved to internment camps. Two years later they lost the vote, even though they no longer lived under B.C. election laws. On July 18, 1944, with the headline "No Votes for Japs," the *Sun* beamed, "There will be widespread approval in British Columbia of the decision by the Parliament of Canada to deprive the Japanese of the right to vote in the next federal election."

War also brought religious exclusions. In 1917, the Wartime Elections Act disenfranchised conscientious objectors, or anyone who refused to go to war. Paradoxically, war later played a part in religious groups regaining the vote. The horrors produced by racism during World War II made many people less accepting of discriminatory practices. British Columbia restored the franchise to Mennonites and Doukhobors, who had lost the vote around World War I.

Native peoples had also been targets of discrimination. In 1920, native peoples who served in the war got the federal vote, as did people who moved off reserves. In 1950, people on reserves also got the federal franchise, but only if they waived treaty rights, including tax exemptions. By 1960, those waivers were removed.

Those steps left one sizable group without the vote, the 35,000 or so inmates of provincial and federal jails. Their exclusion could be traced back to Edward III, king of England until 1377. Serious crimes meant civil death, he decided, and convicted felons lost civil rights. About 600 years later, some Canadian felons challenged his view.

In 1993, Parliament gave the vote to prisoners serving less than two years. That was too little for, among others, Richard Sauve, a Satan's Choice biker sentenced to life for murder. On October 31, 2002, the Supreme Court of Canada agreed with him, allowing all prisoners to vote.

Chief Justice of Canada Beverley McLachlin said, "the slow movement toward universal suffrage in Western democracies took an irreversible step forward in Canada in 1982" when the right to vote was constitutionally guaranteed through the Charter of Rights. The path to gaining the franchise has not been without struggles, but, as stated in *The History of the Vote in Canada*, the adoption of the Charter has been the "single-most effective move in reversing the last vestiges of discrimination." By 1993, the legislation that gave the vote to prisoners finally gave it to judges. Now that judges and the people they send to prison can vote, there are few left to whom to extend the franchise.

According to the Elections Canada Act, the only citizens "18 years of age or older on polling day" prohibited from voting are the chief electoral officer and the assistant chief electoral officer.

HER BUSINESS, BRINGING IN PEOPLE WERE KILLED IN THE 1841 ELECTION

Sid Jensen is a Toronto writer.

Et Cetera

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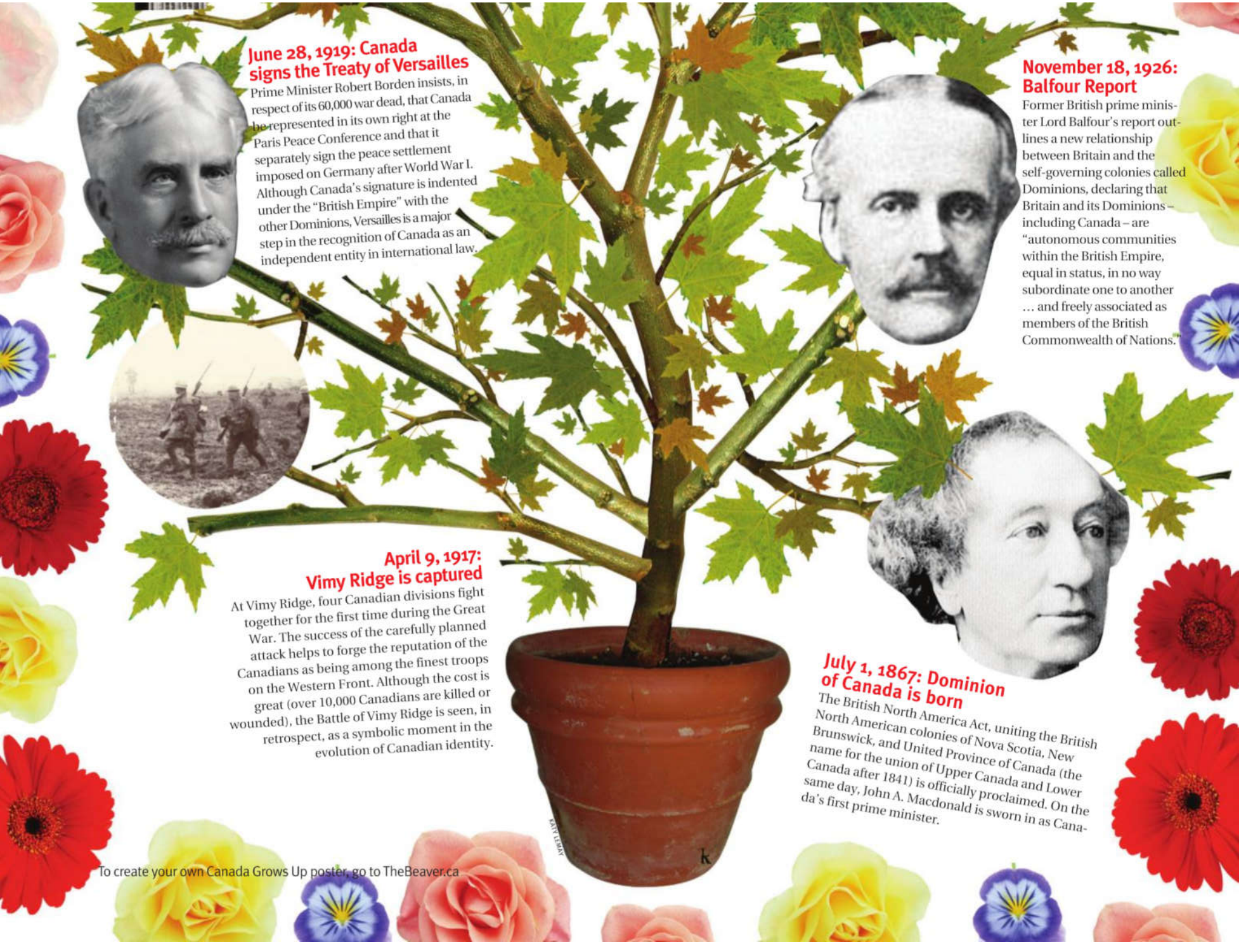
An interactive website on the history of voting in Canada is offered through the Canadian Museum of Canada: ‹www.civilization.ca/hist/elections/el_001_e.html›

Elections Canada offers a dynamic website on Canada's voting history, past election outcomes, and electoral law and policy: ‹www.elections.ca›

In *The Beaver*: "Canada Votes" by Thelma Landon, April/May 1997. The fight for safe, secret elections. Back issues available through TheBeaver.ca.



June 28, 1919: Canada signs the Treaty of Versailles

Prime Minister Robert Borden insists, in respect of its 60,000 war dead, that Canada be represented in its own right at the Paris Peace Conference and that it separately sign the peace settlement imposed on Germany after World War I. Although Canada's signature is indented under the "British Empire" with the other Dominions, Versailles is a major step in the recognition of Canada as an independent entity in international law.

November 18, 1926: Balfour Report

Former British prime minister Lord Balfour's report outlines a new relationship between Britain and the self-governing colonies called Dominions, declaring that Britain and its Dominions – including Canada – are "autonomous communities within the British Empire, equal in status, in no way subordinate one to another … and freely associated as members of the British Commonwealth of Nations."

April 9, 1917: Vimy Ridge is captured

At Vimy Ridge, four Canadian divisions fight together for the first time during the Great War. The success of the carefully planned attack helps to forge the reputation of the Canadians as being among the finest troops on the Western Front. Although the cost is great (over 10,000 Canadians are killed or wounded), the Battle of Vimy Ridge is seen, in retrospect, as a symbolic moment in the evolution of Canadian identity.

July 1, 1867: Dominion of Canada is born

The British North America Act, uniting the British North American colonies of Nova Scotia, New Brunswick, and United Province of Canada (the name for the union of Upper Canada and Lower Canada after 1841) is officially proclaimed. On the same day, John A. Macdonald is sworn in as Canada's first prime minister.

KATY LEMAY

To create your own Canada Grows Up poster, go to TheBeaver.ca

Canada Grows Up

The year 2007 marks the anniversaries of a number of milestones in the maturation of the nation, among them the 140th anniversary of Confederation, the 90th anniversary of Vimy, the 60th anniversary of the Citizenship Act, and the 25th anniversary of the Constitution. Being evolution's product, not revolution's, Canada has grown from colonial status to independent nationhood one step at a time – or one blossoming at a time. Growth has been steady, and there have been many flowerings, both legislative and symbolic, but here are nine of the brightest.

January 1, 1947: Canadian Citizenship Act

Canadian nationals become Canadian citizens for the first time. Prior to this act, Canadians were legally defined as British subjects both in Canada and abroad.

December 11, 1931: Statute of Westminster

Following on the Balfour Report, the Statute of Westminster clarifies the powers of Canada's Parliament and grants Canada (and other Dominions) full legal right to independent national status.

April 17, 1982: Canadian Constitution is signed

Prime Minister Pierre Elliott Trudeau and Queen Elizabeth II sign the Canadian Constitution, which incorporates the Charter of Rights and Freedoms. This is the formal end of British power to legislate for Canada.

February 15, 1965: Maple Leaf flag is raised

At the stroke of noon, the Canadian Red Ensign flag is lowered and a new red and white Maple Leaf flag is raised for the first time on Parliament Hill. Maurice Bourget, Speaker of the Senate, addresses the audience: "The flag is the symbol of the nation's unity, for it, beyond any doubt, represents all the citizens of Canada without distinction of race, language, belief, or opinion."

January 24, 1952: First Canadian Governor General

Vincent Massey is the first Canadian-born person to be appointed to the post of governor general. Massey's term as governor general is extended twice, first by Prime Minister Louis St. Laurent, and then by Prime Minister John Diefenbaker. Beginning with Massey, the governor general has always been a Canadian citizen.

Armstrong Cabin and St. Andrew's Anglican Church in Fort Selkirk. The Armstrong Cabin was built in the early 1920s, likely by Neville Armstrong, a gold miner and big game outfitter. The building was used as a school in 1925–1926. Later it served as a residence and telegraph office.

Yukon Rising

First a boom. Then a bust. Then another boom. Then a bust. For nearly 160 years, Fort Selkirk followed fortune's fancy. Now its champions are ensuring it's here to stay. by Pamela Klaffke

YUKON GOVERNMENT

Getting from Fort Simpson in the Northwest Territories to Crow Wing, Minnesota, is a forty-one-hour, 3,329-kilometre trip. And that's if you drive. Now imagine making the journey on snowshoes.

That's exactly what Hudson's Bay Company clerk Robert Campbell did in the winter of 1852. He was fuelled by revenge. Campbell was determined to convince his HBC bosses to allow him to return to Fort Selkirk to rebuild his Yukon trading post after it had been pillaged by Chilkat natives, who had forced his departure by sending him away in a canoe on the Yukon River. Two days later, surveying the damage the coastal natives had inflicted on Fort Selkirk,

MACBRIDE MUSEUM, JOHN VALENS COLLECTION

Local children holding a sign to greet the governor general, Viscount Alexander. Inscribed on the sign are the words, "Welcome to Selkirk – the coldest place in North America." This refers to a dispute with the settlement (now abandoned) of Snag, Yukon. On February 3, 1947, Weather Service of Canada employees there registered a temperature of –63 degrees Celsius. Selkirk residents reported an even lower temperature, but Snag was given credit because its thermometer was deemed "official."

Campbell quickly set his mind on revenge. Now, if only he could persuade the powers that be to see things his way.

But Campbell's request was turned down – first by the chief trader at Fort Simpson, then at the HBC hub in Fort Garry, Manitoba, and finally by HBC Governor Sir George Simpson himself, to whom Campbell paid a personal visit at Simpson's headquarters in Lachine, Quebec, not far from Montreal. Travelling from Minnesota to Lachine, Campbell decided to abandon his snowshoes and opted for less demanding modes of transportation, namely stagecoaches and steamers.

The tenacious clerk recorded his efforts. He wrote of his appeal to Governor Simpson and his desire for revenge on the Chilkats in his personal diaries as well as company journals kept by himself and assistant clerk James Green Stewart. Campbell dismissed the suggestion that he take a short hiatus when Simpson, in an attempt to distract his focus, reminded him of his repeated requests to visit his native Scotland. But Campbell was a man with a one-track mind. "I told him I had no desire to see home, not any desire to realise, but the one all absorbing passion to have revenge on the Chilkats," he wrote in his personal journals.

In time, Campbell did take Simpson up on his offer to holiday in Scotland. He never saw Fort Selkirk again, and it was eighty-six years until the HBC opened another trading post at the site.

Established by Robert Campbell in 1848 and named for Hudson's Bay Company stockholder and fifth Earl of Selkirk, Thomas Douglas, Fort Selkirk has been at the centre of exceptional drama, the stories of which are often eclipsed by tales of the Klondike gold rush. Fort Selkirk is also distinctive in its repeated revival. Every time it seems to have been abandoned for good, Fort Selkirk rises again – and again.

Even its geography is dramatic. For generations, native elders have told stories of a volcanic eruption some seven thousand years ago that carved the striking basalt lava bluffs situated directly across the river from the fort. Indeed, geologists have confirmed that there are several volcanic centres in the vicinity. Archaeologists date human occupation in the Fort Selkirk area back at least three thousand years, and evidence of a camp at nearby Victoria Rock is more than five thousand years old.

For thousands of years, the Northern Tutchone people – a tribe now known as the Selkirk First Nation – hunted, fished, and lived in the region, which today marks the approximate halfway point between Whitehorse and Dawson City, about sixty kilometres west of the Klondike Highway.

Standing on the bank of the Pelly River at the original Fort Selkirk site, it is difficult to imagine selecting this particular spot to set up a trading post. The land is low, marshy, and subject to spring flooding. Robert Campbell's original Fort Selkirk was built here, at the confluence of the Pelly and Yukon Rivers. Campbell and Stewart called it "The Forks," and it stood in this location for four years before Campbell ordered the post moved to the more advantageous site where it remains, more than three kilometres down the Yukon River, on flat, high banks.

In correspondence with his superiors, Robert Campbell wrote that the second, and current, location of the fort was, in fact, his first choice, but that he was unsure of how the local natives would react to the HBC presence. As a result, he chose a more secluded spot; heavily treed, it would have been partially hidden from the view of river travellers. Though well shielded, perhaps the first Fort Selkirk location was too low-key. After all, engaging in trade may be difficult when no one knows how to find you. This hindrance, however, was the least of Campbell's problems. More pressing was the fact that his outfit was woefully lacking (he once went for eighteen months without receiving any new goods for trade). Above all, there was the constant threat of the Chilkats.

A Tlingit people based in and around the northwest coast of the Alaska panhandle, the Chilkats had become susceptible to Western vices and ways. Seeing a worthwhile opportunity, they were the first to introduce European goods, such as tea and sugar, tobacco and guns, wool blankets and beads, to the natives of the Yukon interior. They acquired these goods regularly from the HBC steamer, *Beaver*, and were not very pleased when Campbell and his men started trading at Fort Selkirk with the Northern Tutchone. In retaliation, the Chilkats taunted, intimidated, and stole from the HBC traders repeatedly. In July 1851,

MACBRIDE MUSEUM, EV PEELE COLLECTION

while Campbell was away, the Chilkats paid a week-long visit to the fort. Four days into their stay, assistant clerk James Stewart wrote in the company journals: "This day has been nothing but a scene of quarreling, disputing & fighting, but God be praised no lives have yet been lost. But I am afraid the night will not pass without something or other."

Stewart made it through that night, but the Chilkats continually returned and harassed the traders. Then, in late August 1852, this time while Stewart was away, the Chilkats threatened Campbell with guns and knives, ultimately forcing him into a boat and pillaging the fort.

Northern Tutchone Chief Thlingit Thling and his successor, Hanan, frequently played peacemakers between the HBC traders and the Chilkats. According to native oral history, it was Hanan who rescued Campbell after he had been cast down the Yukon River by the Chilkats, and, as a gesture of his gratitude, Campbell gave him his name.

By the late 1800s, all that remained of Campbell's Fort Selkirk were the crumbling basalt chimneys, but that changed with the arrival of American entrepreneur Arthur Harper, Anglican missionaries, and, of course, with prospector George Carmack's discovery of gold near Dawson City in 1896.

Arthur Harper, who moved to Fort Selkirk with his native wife and their children, set up a trading post not far from Campbell's short-lived HBC site in 1889, hoping, undoubtedly, to take advantage of the steamboat traffic that commenced the same year (it was along the trade route used for transporting goods to posts along the Yukon River). In 1892, Reverend T.H. Canham came to Fort Selkirk and erected St. Andrew's Anglican Mission, beginning what would become a long-standing Anglican presence.

But it was the gold rush that would turn Fort Selkirk into a thriving town, a crucial stop along the way to Dawson City; it was a place to stock up on supplies and take advantage of other local amenities. The Catholic Church arrived in 1898, as did 202 Yukon Field Force men, who put up twelve buildings (and blasted two giant holes in the basalt cliffs across the river that they used for target practice). That year, the Yukon became a territory of Canada and there was serious talk of Fort Selkirk being named its capital. By 1899, there were hotels and saloons, post and telegraph offices, a sawmill, and the Catholic Church had set up a mission.

MACBRIDE MUSEUM, JOHN VALEN'S COLLECTION

The Hudson's Bay Company store and residence at Fort Selkirk, Yukon, around 1946. The photograph was taken from aboard a sternwheeler. Also in view are steel fuel drums and stacked cordwood for the sternwheelers.

It was around this time as well that the historic native fish camp known as Victoria Rock was so designated by steamboat crews for Queen Victoria. (This was not intended as a compliment; rising from the Yukon River just downstream from Fort Selkirk, Victoria Rock is squat and wide, and for those reasons it is said that steamboat crews designated the fish camp Victoria Rock for Queen Victoria.)

Just as quickly as the town boomed, it went bust.

The Yukon Field Force left after only a year when they were called on to help the North-West Mounted Police retain order and protect Canadian interests from gold-crazed Americans in Dawson City. The Catholic Church closed. While Fort Selkirk remained a common stop for steamboat travellers en route to finding their fortunes in Dawson City, the town's revival had peaked. The drama, however, had not.

On Christmas Day, 1899, three vacationers went missing in the area and Fort Selkirk's lone NWMP officer, Constable Alex Pennycuick, was called on to help in what would be become one of the territory's most notorious murder cases. A ruthless, long-time con named George O'Brien had killed the vacationers as well as his partner in crime, Tommy Graves. Along with Philip McGuire, an American private investigator, Pennycuick cracked the case and found the remains of those missing. His perseverance paid off; the evidence he provided at O'Brien's trial was vital. O'Brien was tried, found guilty, and executed – thanks in large part to the intrepid constable.

Pennycuick was posted at Fort Selkirk until 1911, when the NWMP closed the detachment. Still, a smattering of European-Canadian settlers and native people remained at the fort throughout the first half of the twentieth century, including Big Jonathan Campbell. The son of Hanan, Big Jonathan was made chief in 1916, a position he held until his death in 1958. It was at Big Jonathan's house that much of Fort Selkirk's social life revolved. The town had been traditionally divided in two, with the native members living in the east end and the settlers on the west side of the one-kilometre-long townsite. But at Big Jonathan's, the community came together at frequent dance hall parties and potlatches (ceremonial and social custom of giving away of property and exchanging of gifts).

A close view of four sternwheelers, landed at Fort Selkirk on the Yukon River, around 1900. From left to right are the *Whitehorse*, the *Selkirk*, the *Dawson*, and the *Tyrell*.

The same year Big Jonathan became chief, another of Fort Selkirk's most celebrated citizens arrived. Anglican missionary Kathleen Martin moved to Fort Selkirk in 1916, where she taught local children at the mission school and was admired by the white newcomers and the Northern Tutchone alike. She learned to speak the Northern Tutchone language and tried her best to curb the locals' gambling habits. In 1929, she married widower Alex Coward, although she disliked the implications of his last name and refused to take it, preferring to go by Kathleen Cowaret. She was one of the town's most dedicated champions and maintained the Yukon's longest-running church mission until 1953.

By the late 1920s, the quiet town started bustling again thanks to increased river traffic. At the time, the rivers served as highways, and Fort Selkirk had an ideal "roadside" location. Speaking to interviewers as part of the "Fort Selkirk Oral History Project – 1984" former Selkirk resident George Dawson described the scene on the river in the 1920s, when the boats came in.

YUKON GOVERNMENT AND DAWN HUCK

> *We used to call this city Dog City because there* [were] *a lot of dogs in this village and when they'd hear the steamboat coming upstream, all the dogs go down* [to] *meet the boat and follow the boat up to the landing here and when the boat tie up for a few minutes and the cooks are always throw out lots of leftovers like meat and everything and you should see the dogs when they're out there fighting in the water just to get a little bit of something to eat.*

Individuals routinely had ten or more dogs, and photographs taken at the time confirm that dogs did certainly abound – and within a few years, so did business. In 1931, a new Anglican Church was built using materials from the long-abandoned Yukon Field Force buildings. In 1932, the RCMP came back and in 1938 – eighty-six years after Robert Campbell was forced out by the Chilkats – the Hudson's Bay Company returned. Then, in 1942, the Catholic Church returned after a forty-three-year absence, during which, the story goes, a local trader used the church to store dynamite.

With churches, stores, a school, and steady steamboat traffic, the outlook for Fort Selkirk was good – until the late 1940s when construction began on new roads to Mayo and Dawson City. The highways meant the end of steamboat travel and, subsequently, the end of Fort Selkirk – again. Most of the fort's residents moved to Minto, an hour-long boat ride up the Yukon River, and later, many settled in Pelly Crossing.

But one family stayed: Danny Roberts, his wife, Abby, and their daughter, Lois. Danny Roberts was known, until his death in 2000, as the "Mayor of Selkirk." He'd greet canoeists and kayakers who happened upon the site. He was also instrumental in piecing together and protecting Fort Selkirk's history.

Today, piecing together and protecting that history means restoring the fort's buildings, collecting stories from Selkirk elders, and digging, quite literally, into the past. In July 2006, University of Alberta Ph.D. candidate Victoria Castillo led her second archaeological dig in the Yukon. Her first, at the current Fort Selkirk in 2005, proved disappointing, yielding only a few trade beads. This latest dig, however, has turned out to be a great success. At the original site, Castillo and her crew of eight found the foundation of what they believe to be Robert Campbell's house, as well as artifacts such as pipe stems, a butter knife, and pieces of blue-and-white transfer print pottery.

All of the finds of this exploratory dig are surely to have come from Campbell's era, as the site has remained virtually untouched since he abandoned it for the second Fort Selkirk in 1852. "It's a terrible spot [to build]," concedes Castillo, who adds that there's no site plan or drawings to work from, just Campbell's journals and fifty pages of account records. She hopes to be back next summer to continue her work.

Castillo's 2006 crew included four Selkirk native students. "By doing this work, the students are learning part of their heritage," says Castillo. They're part of Fort Selkirk's next generation, who come to Fort Selkirk to explore their ancestry, whether by working summers in the area or simply making day visits.

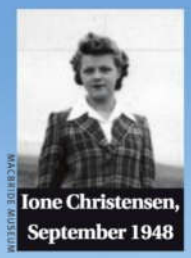
Preserving Fort Selkirk's history for future generations is a priority of Government of Yukon's Heritage Resources Unit, and a passion of the department's Historic Sites Project Officer, Bruce Barrett. He first discovered Fort Selkirk on a canoe trip vacation in 1981, and even then he was impressed. "I first saw Fort Selkirk as a typical canoeist who didn't even really know it was there. I was on a canoe trip down the Yukon River and suddenly I discovered this oasis in the wilderness," he says. "Most of the buildings were somewhat derelict, but there was still a lot in them and they were definitely in much better shape than most of the cabins we had seen up to that point."

Barrett took a job with the Government of Yukon in 1985, the same year that marked his first summer working on the Fort Selkirk restoration project, which was still in its infancy.

Childhood recollections

In 1935, RCMP officer Gordon Irwin Cameron arrived at Fort Selkirk with his wife, Martha, and their one-and-a-half-year-old daughter, Ione. Seventy-one years later, Ione Christensen (né Ione Cameron) has served as the Yukon's only representative in the Canadian senate since 1999. She retired at the end of 2006.

Christensen lived in Fort Selkirk until 1949, when the family moved to Whitehorse. She recalls her years at Fort Selkirk fondly. She remembers the purple carpet of crocuses that covered the ground each spring, the bitterly cold winters, and how, in 1947, the thermometers at Fort Selkirk registered –66 degrees Celsius, three degrees colder than the record-breaking cold recorded that year at the weather station in Snag (near Dawson City). Keeping Senator Christensen warm are the cherished memories of her Fort Selkirk childhood, and the sense of community it instilled.



MACBRIDE MUSEUM

Ione Christensen, September 1948

Anybody who ever lived in Fort Selkirk always loved it. It was a very happy place. It has a wonderful ambience about it. It was always considered a very good luck place by the First Nations people – they used to make contracts there and have their annual meetings and gatherings there way back when. They always said it had "good medicine." Some places on earth, there are certain longitudes and latitudes that [are] *supposed to be good and Selkirk seems to be – whether it's the magnetic forces of the basalt, I don't know.*

In her youth, Christensen was often the only white child living in Fort Selkirk. She spent much of her time playing alone (due to frequent outbreaks of tuberculosis among the native children, her public health nurse mother wouldn't allow her to play indoors with them), exercising her imagination, and even running her own trap line. "I usually [trapped] rabbits and squirrels, but sometimes I'd get ermine and the odd fox, and I'd skin them and dry them and take them and sell them to the Hudson's Bay store. I'd get my pocket money that way," she says.

These days, the senator tries to make it back to her hometown at least every second summer and has been impressed with the restoration work. "It's really the only truly historic site that is not being lived in," she says. "Dawson City has a lot of historic buildings, but while the outside is authentic, the inside has certainly been modernized, whereas Fort Selkirk is really as it was. It's a steamboat community as it was during that era. It's the only one that's left, there's nothing like it."

Just a year earlier, the Selkirk First Nation and the Government of Yukon took the first steps toward formalizing a unique co-management and co-ownership arrangement. Twenty-two years later, the buildings that remained at the fort after its abandonment have been stabilized, restored, or rebuilt. The oldest standing building in the territory – the Anglican schoolhouse, built in 1892 – is at Fort Selkirk, the original desks still lined up in rows facing the chalkboard. A native-staffed work camp spends the summers maintaining and improving the site, and elders often act as interpreters for the two thousand visitors Fort Selkirk welcomes from June through August. Elders are also working toward transferring traditional knowledge to a younger generation of interpreters who will keep the stories of Fort Selkirk alive.

Time and again, those stories have survived and Fort Selkirk has risen from near-extinction. The site inspires an unwavering determination in its champions – both past and present – that may be best illustrated by a short poem Robert Campbell entered in the HBC company journal on December 31, 1850:

Campbell & Stewart will ne'er despair
As long as our health will stay
All danger brave & all perils dare
Till the Forks are in a fair way.

Pamela Klaffke is the book review editor for the *Calgary Herald* and the author of *Spree: A Cultural History of Shopping* (Arsenal Pulp Press, 2003). Her first novel is set in the Yukon and is scheduled for publication in 2007.

Et Cetera

Campbell of the Yukon: Memoirs and Some Memories of Robert Campbell by Duncan Campbell (ed.). Government of the Yukon Heritage Branch, Yukon, 2001.

Journal of Occurrences at the Forks of the Lewes and Pelly Rivers May 1848 to September 1852 by Robert Campbell and James G. Stewart. Government of the Yukon Heritage Branch, Yukon, 2000.

In *The Beaver*: Past articles on the subject of the Yukon in Canadian history are prolific. To find articles, visit ‹TheBeaver.ca›, click on "Index" and enter the keyword "Yukon." Many articles can be purchases as back issues.

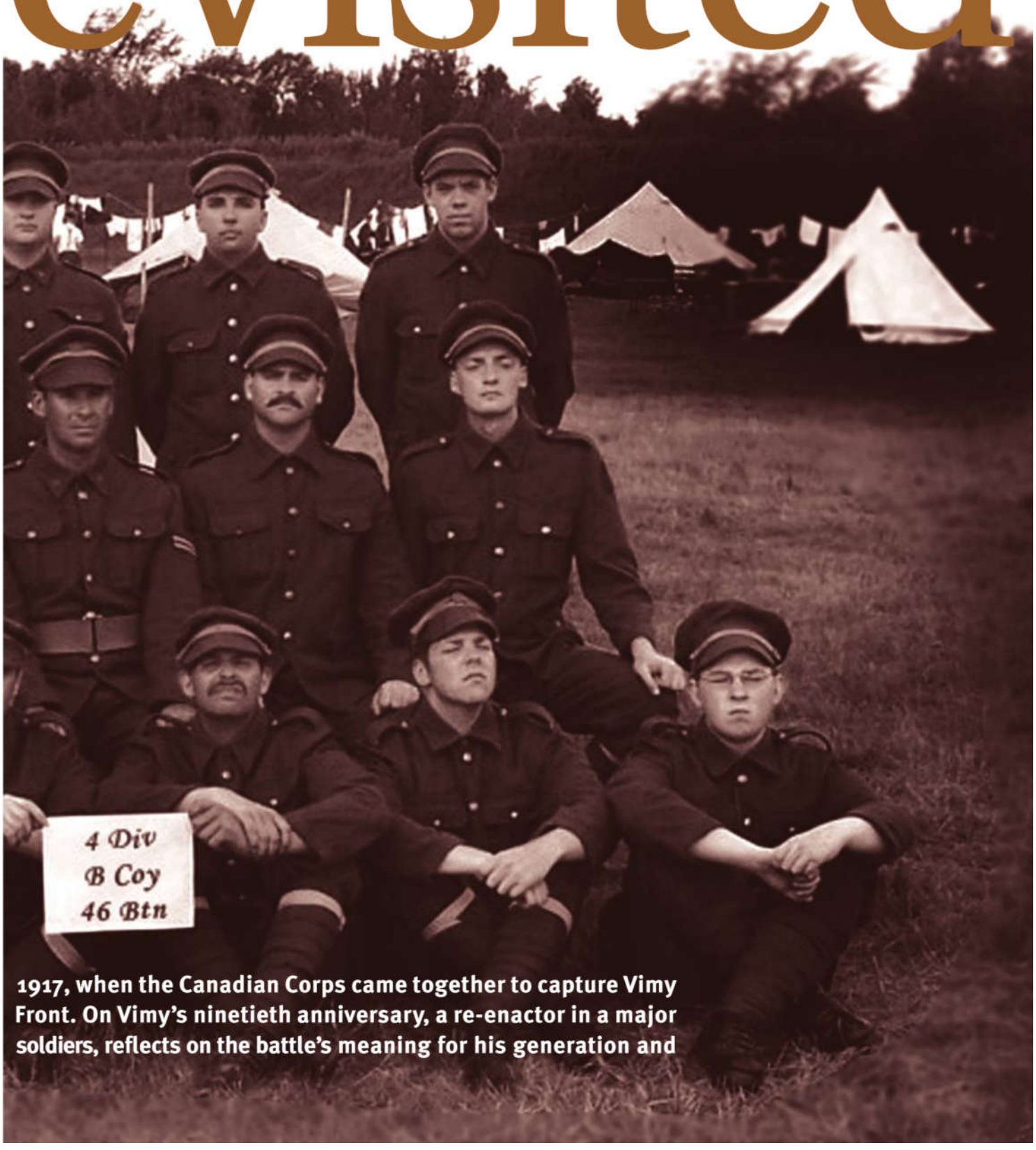
Vimy R

Re-enactors of the 46th South Saskatchewan Battalion at St-Bruno-de-Montarville, Quebec, July 2006, including author Joel Ralph (top row, second from right) and Justin Walsh (middle row, third from right) who, as battalion commander, re-enacted the role once filled by his great-grandfather Lt.-Col. Herbert Snell. All are descendants of men who fought in World War I. From August 1916 to the end of the war, the 46th South Saskatchewan Battalion suffered 91.5 percent casualties and earned the nickname the "Suicide Battalion."

COURTESY OF JUSTIN WALSH

Some say that Canada was born as a nation on Easter Sunday, Ridge and achieved an indisputable Allied victory on the Western CBC documentary on the Great War, the great-nephew of one of the the consequences of the war to end all wars. by Joel Ralph

evisited



1917, when the Canadian Corps came together to capture Vimy Front. On Vimy's ninetieth anniversary, a re-enactor in a major soldiers, reflects on the battle's meaning for his generation and

On our last evening we gathered for one final act of remembrance. The remaining volunteers of the Great War Project, all of us descendants of World War I soldiers and nurses, formed a circle around a small burning pyre. Into the fire we each placed a cross from the cemetery beside our camp, each of which bore the name of one of our ancestors. As the crosses burned, we stood in silent union broken only by the sound of ceremonial bagpipes. The ritual was the culmination of two weeks of living, eating, and sleeping in the manner of our soldier-ancestors. Now we took one final moment together to remember our departed relatives and ponder the horror they faced in the muddy trenches of France and Belgium.

Two weeks earlier, in July 2006, we had arrived in St-Bruno-de-Montarville, Quebec, thirty kilometres east of Montreal, to participate in *The Great War*, a four-hour series on Canada's military efforts in World War I set to air this spring on CBC on the ninetieth anniversary of the Battle of Vimy Ridge. Along with professional actors, 150 volunteers (myself included) had been invited by veteran CBC director Brian McKenna to take on the role of our ancestors who had fought in the war. Combining documentary, drama, re-enactment, and reality TV, the series is intended to help today's Canadians understand the horrors of World War I. We spent those two weeks participating in the re-creation of the battles at Ypres, Courcelette, Beaumont-Hamel, Vimy, and Passchendaele. Along the way, we learned that filmmaking and war making are surprisingly similar. But more importantly, we realized, as we struggled to find our own meaning of the war, that Canada's story was being passed on to a new generation of Canadians – scars, and all.

COURTESY OF MILES MORGAN

Ted Mildon and Miles Morgan, two members of the 46th South Saskatchewan Battalion re-enactors, muddied and tired after re-enacting the Battle of Vimy Ridge.

War in 1914 ignited a flurry of activity in Canada. From across the country, recruits for the first Canadian contingent poured into Valcartier, Quebec. When they arrived they found a country ill prepared for war. Equipment was late to arrive and discipline was suspect. "The result, after the tents went up and the raw recruits arrived was chaos," notes Pierre Berton in *Marching as to War*. Whether by design or not, our own arrival in St-Bruno probably mirrored that of the Canadians more than any other part of our campaign. For the first few days we lacked equipment, ate half or quarter rations, and marched during the time in-between. Awaiting us was a film-set front, whereas the Canadians of 1914 crossed the North Atlantic to England, France, and Belgium.

From the time of their arrival, the Canadians were thrown directly into the fight. Arriving in the trenches in early 1915, the Canadian army faced a major German gas assault at the Second Battle of Ypres, the first such attack on the Western Front. The Canadians suffered heavy casualties, more than six thousand, but kept the German assault from fracturing the Entente lines. In the following months, the Canadian Expeditionary Force slowly grew from a single division to a corps of four divisions. Each division would see action over the course of 1916, and names such as Mount Sorrel, Courcelette, and Regina Trench would be added to the Canadians' battle role.

During this time, young Canadians entered the line of trenches that now stretched from Switzerland to the North Sea. It is difficult to imagine what that experience would have been like, that first long evening alone in the trenches guarding a muddy piece of forsaken land. Awoken shortly after lights out one night, we were rushed up to the trenches that had been created for The Great War. There, we spent one night on guard against a possible German attack in the cold and mud that replicated Flanders and France. Throughout the night, the Germans, holding their own line roughly 200 yards away, would let off blank rounds to remind us of their presence; we would respond in kind. No attack came that night, but we all felt we had experienced something that brought us closer to our great-grandfathers and great-uncles. Of course we rose shortly after dawn to face cameras and a film crew, spared an artillery barrage or worse.

By the end of 1916, the Canadians had withdrawn from the bloody battles of the Somme, leaving more than 24,000 casualties behind. Together for the first time, the four Canadian divisions gathered in the shadow of Vimy Ridge, a geographic fortress that had twice swallowed British and French attacks and sent them reeling back to their own lines. Roughly eight kilometres long, the ridge rises slowly from west to east – the same direction from which the Canadians would advance – to its peak 110 metres above the surrounding lowland. From its highest point, Hill 145, where the Vimy Memorial now stands, an observer can see for miles across to the Douai Plain to the French city of Lens. A key part of the German defensive system in 1917, Vimy Ridge continues to dominate the landscape today.

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The Canadian Corps advancing under fire at Vimy, April 1917. The four-day battle resulted in over ten thousand casualties, including 3,598 killed.

All four Canadian divisions rose from the trenches and their underground positions and moved closely behind their artillery. … [They] participated in a stunning military display that established their reputation as one of the most formidable units on the Western Front.

The question for the commander of the Canadian Corps, British general Sir Julian Byng, was how to capture and hold this formidable feature. In January 1917, Byng and Canadian general Arthur Currie set out to accomplish this. Currie was sent south as the Canadian Corps representative to study the French positions around Verdun. During the previous year, the Germans and French had each suffered close to half a million casualties fighting over the French fortifications at Verdun. Now, Currie was instructed to find the lessons from the bloodbath that would propel the Canadians to victory at Vimy. He noted the importance of properly training all troops, issuing clear maps, and giving soldiers direct objectives with specific results. The effectiveness of these lessons would be driven home at Vimy.

Advances in artillery also improved the Canadians' chances at Vimy. At the Somme, months of shelling had failed to suppress the enemy or cut gaps in the barbed-wire fields guarding their positions. Soldiers were now able to advance as closely as possible behind a "creeping barrage" of exploding shells and pounce on the enemy before they could recover and man their positions. A new fuse was also developed that exploded on contact with the barbed wire, clearing the way for advancing troops, allowing them to stay on schedule. Lieutenant-Colonel Andrew McNaughton worked extensively to locate and identify German artillery positions. By watching and listening for artillery gun blasts, McNaughton's gunners were able to triangulate the positions of many concealed German emplacements. Almost 70 percent of the German guns were knocked out before Canadian soldiers ever set foot across no man's land.

In the hours before the attack, the Canadian soldiers huddled in the trenches above ground and in thousands of mines dug through the chalk under the ridge. They passed the time writing letters home, going over last-minute briefings, joining in Easter prayer services, and making final preparations. An evening of film shooting brought us underground to the Capleton Copper Mine Museum, just outside Sherbrooke, to re-enact these tense moments. While there, I reminisced with Stephen Workman, a doctor from Halifax. His great-uncle Donald Ross spent the eve of the Vimy attack lying in the mud and snow, writing in a letter home that the "future did not look very bright to any of us." Private Ross was "shot thru the foot" crossing no man's land but managed to make it across and jump into an enemy trench. Immediately confronted by German soldiers, he engaged in close combat, using his rifle as a club after firing all his rounds of ammu-

COURTESY LOIS TIFFIN

Harvey Tiffin, the author's great-uncle, a private in the 107th Battalion, Canadian Pioneers, one of eighty-four men gassed near Lens, France, in August 1917. Approximately six thousand people researched their family ancestry and applied to volunteer for *The Great War*.

nition. Ross survived the attack and recuperated from his foot wound in England, returning to the front at the end of August 1918. He was killed in action on September 2, 1918.

The stories shared during the many hours of training and filming brought together Canadians from all walks of life. In my own small unit, descendants came from as far west as Victoria and as far east as Miramichi. Together we had a Gemini award winner, a rock star, high-school and university students, construction workers, and salesmen. The stories we shared revealed both the day-to-day life of the soldier and the horrific realities of war. Doug Trevors, a stay-at-home father of three, enjoyed recounting the story of his great-great-uncle receiving a dozen eggs shipped all the way from Canada with only one cracked. "We cooked them in the trenches," Earl MacDonald excitedly wrote home to his family. Stories of everyday life were tempered by his meeting with French citizens liberated from German occupation during the final hundred days of the war. MacDonald wrote about a husband and wife whose daughters had been taken away:

> *He was very quiet and didn't say much, but the old lady kept sobbing half the time and talking away partly to herself and partly to us. Pretty near every one of our boys had tears in their eyes while they tried to comfort her. Well, you know that a lot of our boys can speak French, so we have no trouble finding out things. This was last Sunday morning and it has been the same thing every day since.*

As much as putting on the uniform and re-enacting the battles, our great-grandfathers' and great-uncles' stories helped us understand the life of the soldier and the intense moments of terror the Canadian Corps faced on Easter Sunday, April 9, 1917.

At exactly 5:30 a.m. an incredible explosion rocked every soldier for miles around Vimy Ridge. Right on cue, more than one thousand artillery pieces opened fire on the German positions. The barrage hammered the front German lines and began slowly creeping up the ridge. All four Canadian divisions rose from the trenches and their underground positions and moved closely behind their artillery. Within the first thirty minutes the 1st, 2nd, and 3rd Divisions had smashed the German front lines. Careful coordination insured that fresh troops were immediately brought forward to continue as the artillery barrage moved on. Only the 4th Division struggled to meet its objectives, held up by heavily defended Hill 145 and a land feature known as "The Pimple." Heavy fighting and a second push ensured that both were in Canadian hands by April 12, securing Vimy Ridge for the remainder of the war. Canadians had risen shoulder to shoulder from across the country and participated in a stunning military display that established their reputation as one of the most formidable units on the Western Front.

The war continued for another year and a half of hard fighting. A few months after Vimy, Arthur Currie would lead the Canadians to victory at Hill 70, overlooking the city of Lens, which would be captured shortly after. It was the first time the Canadian Corps had fought under the command of a Canadian, and the casualties were similar to those at Vimy. One of the roughly nine thousand casualties was my great-uncle Harvey Tiffin. Part of the 107th Battalion, Canadian Pioneers, he was working to remove bodies from the battlefield when his company was assaulted with mustard gas shells. While he and the eighty-four men of his company gassed that night were not fighting the battle that some would call the birth of the nation, it does not make their experience any less real. His family had already lost one son, my great-uncle's nephew, killed in the weeks between Vimy and Hill 70 at the age of nineteen. My great-uncle was lucky; he would live a long life, even if he never fully healed from the scars of that August night.

By 1918, the Canadians were among the most experienced and qualified formations in Europe. During the last year of the war they would play a leading role in pushing back the German army until the armistice was called on November 11, 1918. Sadly, for most Canadians, these achievements have been largely forgotten. As Canadian historian Shane Schreiber notes in *Shock Army of the British Empire*, "the victories of the 100 days have languished unappreciated in the shadow of the Canadian Corps' earlier and more publicized victory at Vimy Ridge in April of 1917." However important the whole of Canada's war effort was, Vimy quickly became a singularly powerful event – an iconic victory that helped Canadians find meaning in a war that took the lives of thousands of young men.

Why is Vimy still important today? *The Great War* by Brian McKenna, I think, will reinforce the idea that Canada as a nation was created on that snowy April morning. On the other hand, Pierre Berton, while acknowledg-

ing the achievement of Canadians at Vimy, argues that no great moment in a country's history should ever be celebrated if it involves the slaughter of so many soldiers on either side. Though ninety years have passed and only two Canadian veterans of the Great War remain alive, these views still contend. This moment in *The Great War* best sums it up for me: As part of the filming, we, the great-grandsons and grand-nephews of those who fought, were asked to stand on "Vimy Ridge" after re-enacting the battle and shout "Vive le Canada!" in celebration of the Canadian victory. Some answered the call with excitement and enthusiasm. But others resisted, doubting, despite McKenna's insistence, that their ancestors ever performed such an ardent act, concerned that this cinematic device glorified war. The result was eerily muted – a reflection, perhaps, of the number of ancestors being represented who were killed or maimed during the battle.

I responded with mixed feelings. There is no doubt in my mind that Vimy and Canada's participation in World War I is a pivotal moment in our history. Even today, however, we continue to struggle with the harsh reality of war. Our focus on death and remembrance often directs our attention to the violence that was received rather than the violence that was dispensed. At the Great War Project, I "died" at every major battle, but not once did I "kill" anyone. As French historians Stephane Audoin-Rouzeau and Annette Becker describe in their study *14–18*, "it is easier, however painful, to accept the idea that one's grandfather or father was killed in combat than that he might have killed others." By the end of the war the Canadians were one of the most respected and professional fighting units on the Western Front because of their ability to kill and thoroughly destroy their enemy. The effects of the violence administered by Canadians are still as profound as the effects of the violence they endured, both of which were felt as we revisited the Battle of Vimy Ridge.

Of course, re-enacting battles can never, thankfully, bring us close to the full experience of the Great War. None of the participants in the project ever believed that they truly underwent what actually happened in the trenches. What we had was a unique chance to share stories of our ancestors, endure a bit of the everyday life of a soldier, and reflect, as we did that last evening around the burning pyre at St-Bruno, on the consequences of this war.

Joel Ralph is the education and outreach program coordinator for Canada's National History Society. He recently graduated from the Master's in Public History program at the University of Western Ontario.

Et Cetera

The Great War is scheduled to air on CBC and Radio-Canada Sunday, April 8, and Monday, April 9, 2007.

Victory at *Vimy: Canada Comes of Age, April 1 to 12, 1917* by Ted Barris. Thomas Allen Publishers, Toronto, 2007.

Vimy by Pierre Berton. McClelland and Stewart, Toronto, 1986.

© PHOTO: DANIEL HAYWARD

The Great Monument Revisited

Plans for a monument marking Canada's battlefields began shortly after the Great War. A national competition brought in designs and drawings from architects across the country. After reviewing the finalists, the Canadian Battlefield Memorials Commission decided on a massive structure designed by Toronto architect Walter Allward. Known for works around Toronto and Ottawa commemorating a variety of important Canadian personalities, Allward was entrusted with creating a work that would define Canada's war effort. For eleven years he worked to mould eleven thousand tons of concrete and six thousand tons of limestone brought specially from Yugoslavia into a dominating physical feature on the ridge. The design consisted of two giant towers signifying Canada and France with a sculpture of a mourning woman at the base representing a young nation mourning its war dead. Etched along the base of the monument are the names of 11,285 Canadian soldiers who were killed in the war but have no known grave marker. More than 50,000 French and Canadian veterans attended the official unveiling on July 26, 1936, which was presided over by King Edward VIII.

Today, visitors still come to see Canada's largest war memorial in Europe, overlooking the Douai Plain from the highest point on Vimy Ridge. Around the memorial, a park of Canadian woodland provides locals and tourists with a place to enjoy the serenity of the French countryside. But the soils of Vimy still display their violent past. Around the monument, shell holes remain visible along with a section of preserved trench and tunnels. Miles Morgan, one of the descendants who took part in the Great War Project, worked as a Canadian tour guide at the monument in the summer of 2004. He recounted how during one tour a visitor unearthed a live mills grenade and placed it in the hands of a tour guide. Each year, a handful of Europeans continue to be killed or wounded by unexploded shells and bombs that have slowly churned their way to the earth's surface. The memorial is currently undergoing a major restoration project and is set to reopen with the ninetieth anniversary of the battle this spring. **– J.R.**

The Hair of the Dog

Was it a sheep or a dog? A canine with an identity complex, the wool dog was prized by the Salish of British Columbia for the thick, soft, white hair they could transform into magnificent blankets. by Barbara Huck

Dog breeders have long debated which canine breed can lay claim to being the oldest. Contenders for the title include greyhounds, which are similar to dogs that appear in Egyptian hieroglyphs; passionate advocates of these slender canines also assert that Alexander the Great owned a greyhound named Peritas. Other contenders for early breeding include the hairless chihuahua and the long-haired Pekinese; the former resembles skeletal remains found in Mexico as early as 800 AD, while the latter, which was bred by Chinese royalty, goes back at least five hundred years.

Dogs themselves are much older, of course. Remains estimated to be about 14,000 years old have been found in Germany; slightly younger remains – about 13,500 years old – have been found in Israel; and canine skeletons about 10,500 years old have been found in archaeological digs in Idaho.

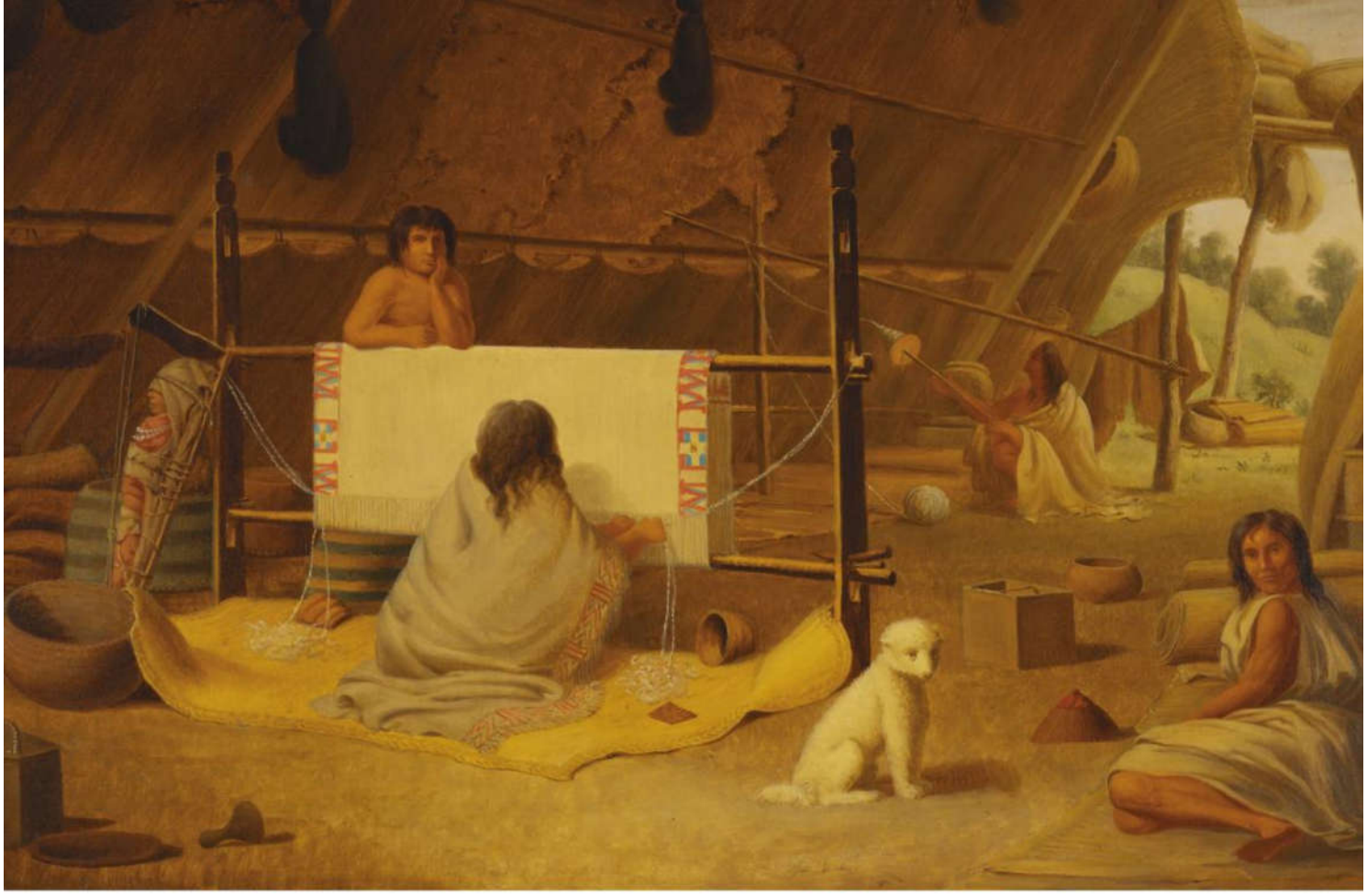
There seems to be no question that dogs were the first animals to be domesticated, perhaps 15,000 years ago, and while domestication may have occurred independently in a number of places, recent genetic tests prove that all dogs are descended from a Eurasian stock of wild dogs, and not from wolves, as has long been commonly believed.

Drawing of a whalebone spindle whorl, based on the collection of the Royal British Columbia Museum in Victoria. Carving would have appeared on both sides.

DRAWING BY LEAH PIPE, AFTER HILARY STEWART, IN STONE, BONE, ANTLER & SHELL

These ancestral canines, which arrived in North America with their human owners, served a number of purposes: as hunters, guards, sentinels, and as draft animals, pulling travois for members of mobile societies prior to the reintroduction of horses to North America in the late fifteenth century. The care with which they were buried, at least in some circumstances, indicates that these hard-working dogs were highly valued. However, they were not selectively bred, a process that requires isolation during periods of female fertility.

The sleek Egyptian and Macedonian dogs mentioned above undoubtedly have a legitimate claim to antiquity, but a remarkable line of North American dogs, the Salishan wool dogs, may be even older and might also be the world's most unusual breed.



After one of two journeys he took across North America in the mid-1840s and just before the wool dog's extinction, artist Paul Kane immortalized, albeit in the romantic style of the period, both the dog and a blanket made from its hair.

Developed by Salishan-speaking peoples of what are now southwestern British Columbia and the neighbouring state of Washington, this singular breed is now, unfortunately, extinct. Known as *sko-mai* or *ki-mia* in the many Coast Salish languages, and *xlit selken* among the Nlaka'pamux of the Thompson River region, who speak an Interior Salish dialect, the medium-sized wool dog was raised for its thick, soft, generally white or dun-coloured hair, like sheep or goats.

Carefully isolated when in heat, often on islands or in pens, wool dogs were regularly shorn close to the skin, like their ruminant counterparts. But their wool was not used for just any type of garment; instead, sometimes combined with the fine wool of elusive mountain goats, as well as plant fibres, it was used to create the magnificent blankets for which coastal British Columbians are celebrated today. For hundreds of years, these beautiful blankets were perhaps the ultimate symbol of wealth on the northwest coast. Given as gifts at potlatches or used to wrap the dead for burial, they displayed the donor's generosity, wealth, and status.

Unfortunately, the blankets have rarely been found in archaeological sites, since most natural fibres rapidly decompose. As a result, it is not clear when they were first made and, by extension, when wool dogs were first successfully bred.

Simon Fraser University archaeologist David Burley has suggested that, since breeding for such specialized traits would take time and patience, and given that the resulting wool and blankets would only be of value to a complex and highly stratified culture, wool dogs may well stretch back to British Columbia's early Marpole culture some 2,500 years ago (almost 200 years before Alexander the Great's lifetime) or even to the Locarno Beach culture that preceded it 1,000 years before (some 400 years before Egyptian hieroglyphic writing was developed).

Several pieces of evidence combine to suggest that wool dogs were a valued part of life for people from Vancouver Island to the Fraser Canyon and south to the Olympic Peninsula by 1500 BP ("Before Present," using 1950 as a baseline date). Grant Keddie, archaeological curator of the Royal British Columbia Museum in Victoria, believes that two dogs buried in middens dating from that period on southern Vancouver Island may be wool dogs. In part, this is because he has also discovered blanket pins, spindle whorls, and antler combs in midden layers dating to the same period (the last of these possibly used for tamping the weft or woven fibres tightly to create a sturdy woven cloth).

Retired dean of British Columbia archaeology, Roy Carlson of Simon Fraser University, and others have frequently unearthed decorated and highly polished bone and antler blanket pins, as well as spindle whorls of whalebone or a soft, easily carved soapstone called steatite, in late Marpole sites on the Lower Mainland. Virtually all are 1,500 years old or younger. Older spindle whorls are rarely found, likely because most were made of wood.

THE ROYAL ONTARIO MUSEUM / 2005-15691-1

Wool dogs clearly continued to be bred and their wool used ceremonially for more than a millennium, for many of the first European adventurers and traders, including George Vancouver, Simon Fraser, and Alexander Mackenzie, made a point of commenting on both the animals and the remarkable items made from their hair. Of his visit to a village near present-day Yale in 1808, Fraser wrote, "They have rugs made from the wool of *Aspai* or wild goat, and from Dog's hair ... we also observed that the dogs were recently shorn." Villages in the area were apparently famous for their exquisite blankets or "rugs."

Wool dogs were not the only canines found in the West Coast villages, though. There, and in other aboriginal villages across North America, were dozens of the ubiquitous "camp dogs," or "little buffalo dogs" as they were often called on the Prairies. About the size of a coyote, with large, erect ears and long, brushlike tails, camp dogs were once crucial to the well-being of native North Americans. They were trained to protect villages, guard and entertain children, herd buffalo, and even swim under water to drive fish into nets.

Largely because of their resemblance to coyotes, camp dogs were hunted almost to extinction, according to breeder Kim La Flamme. Kept as pet or guard dogs, they are prized for their intelligence, versatility, and devoted nature, as well as for their remarkable vocalizations. As a result of their unusual high-pitched barks and howls, these animals are also known as "song dogs." Individuals, which vary in colour from black to fawn and cream, and have amber, gray, or even blue eyes, are agile and remarkably willing to please. Members of this ancient breed can be taught to climb trees and will instinctively stay one step ahead of their owners. Today, fewer than three hundred exist worldwide, according to La Flamme.

For wool dogs, however, the arrival of Europeans was a death knell. Traders flooded the market with cheap blankets and, later, sheep's wool. Without careful breeding, the dogs quickly disappeared. By 1858, wrote anthropologist F.W. Howay, "the blankets themselves were very scarce, and the wonderful dog had become almost extinct." In the *Canadian Journal of Archaeology* in 1994, author Rick Schulting wrote, "The last account of what was possibly a living pure-bred wool dog comes from 1862, when the first postmaster of Vancouver seems to have seen a dog fitting that description at a Lower Fraser band potlatch."

Barbara Huck is an award-winning author and publisher with a passion for the past. Her most recent book is *In Search of Ancient British Columbia* (Heartland Associates, 2006).

Et Cetera

Salish Weaving by Paula Gustafson. Douglas & McIntyre, Vancouver, 1980.

In *The Beaver*: "In Sheep's Clothing" by Richard J.D. Brunt, Summer 1967. "Return of the Salish Loom" by Oliver N. Wells, Spring 1966. Back issues available through TheBeaver.ca.

ANGUS L. MACDONALD
A Provincial Liberal

by T. Stephen Henderson

This is the first scholarly biography of Angus L. Macdonald, Nova Scotia's most influential premier of the twentieth Century. His life offers critical insight into the fundamental changes liberalism and federalism underwent in Canada during the 1930s and in the immediate post-war period.

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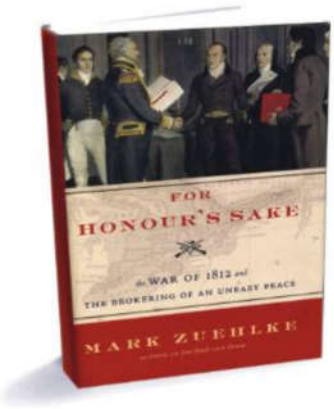


FOR GHENT-NESS SAKE

For Honour's Sake: The War of 1812 and the Brokering of an Uneasy Peace
by Mark Zuehlke
Alfred A. Knopf, Toronto, 2006
443 pp., illus., $37.95 hardcover

The "Forgotten War" will soon lose its obscurity as plans for books, television documentaries, and conferences to honour the upcoming bicentennial of the War of 1812 get underway. Rather than wait for the competition, however, Alfred A. Knopf, a division of Random House of Toronto, has entered the marketplace early with this new title.

The war began with a declaration of hostilities by the United States against Great Britain in June 1812. Lacking sufficient military and naval strength to attack Britain directly, President James Madison's administration decided to send armies to invade and capture the colonies of British North America, while its sparse navy marauded the shipping lanes. They miscalculated the ability of the British army to defend Upper and Lower Canada, the willingness of the resident population to join in the fight, and the logistical difficulties of raising, maintaining, and leading effective armies. Their misconstrued war plans generally failed, although through 1813 and 1814 they won several victories on the battlefield. After Napoleon was forced to abdicate in April 1814, Britain sent large reinforcements to the fray, burned Washington, D.C., and seized part of Maine. British forces suffered defeats at Baltimore and on Lake Champlain that, combined with a new crisis rising in Europe, prompted the government to make peace with American negotiators. The Treaty of Ghent was signed on December 24, 1814, ending a war that accomplished little of material worth.

For Honour's Sake is the work of Mark Zuehlke, a Canadian military historian with an impressive list of books, mainly about Canadian campaigns during World War II. This appears to be his first 1812 project and he brings to it a fine talent for description and clarity, narrative pacing, and character development of key figures. As the title suggests, Zuehlke focuses his attention on the peacemaking process, which began almost as soon as the declaration was signed. He introduces the key emissaries, reviews their careers and personalities, and brings them together in five chapters near the end of the book, which cover the lengthy and rather torpid negotiations. The "uneasy peace" in the title refers to the many hurdles in the treaty-making process at Ghent, rather than suggesting that peace was difficult to maintain. Missing from this book is any exploration of related treaties made between the American government and native nations during this period.

A fresh analysis of the peacemaking process is lacking in War of 1812 studies, but this title is hardly the "major new reconsideration" as stated on the book jacket. It claims that extensive research was conducted at the Library and Archives of Canada (LAC), "drawing on never-before-seen" archival material. This assertion is an exaggeration, since the shortlist of LAC sources in the bibliography does not include any "new" material, and is but a small fraction of the archival records that War of 1812 writers examine, and clearly reference, today as they have in the past. There is no evidence in the bibliography of research in the national archives of the United States or Britain, despite that fact that their representatives wrote the Treaty of Ghent. Furthermore, less than 1 percent of the references cite primary sources.

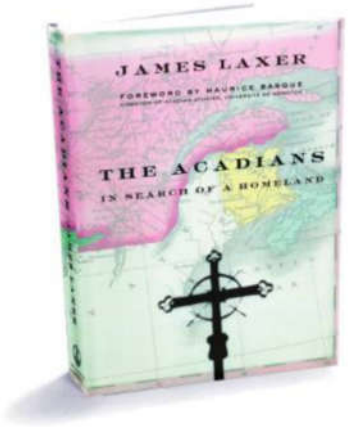
Instead of looking for new material, the author relied almost completely on published documents and secondary treatments of the subject, nearly all of them predating 1990. F.P. Prucha's *American Indian Treaties* (1994), which is relevant to the topic of conflict resolution, is missing. Many quotes from correspondence are from such general texts as Pierre Berton's two volumes on the war, rather than being traced to their original sources.

Trying to describe the peace negotiations and the war itself is not an easy task, and it might have been better had the book focused entirely on the peace negotiations. The treatment of the three years of campaigning is watered down to the point of being not only superficial, but also misleading. A broader approach would have referred to such recent work as the essential battle studies by Donald E. Graves or Carl Benn's book on the Iroquois, or any of the published memoirs and eye-witness accounts that John C. Fredrikson has so expertly edited. It is not surprising, then, to find many inaccuracies. For instance, in the ten pages covering the battle of Queenston Heights in October 1812, I found more than forty errors. Among a similar set of errors concerning the Battle of Beaver Dams (June 1813), is the statement that "the British [regulars], Indians and Canadian militia lay in ambush" when it was a native force alone that attacked and overwhelmed the Americans. And typical of such innumerable flaws is the claim that the British warship *Confiance*, built on the Richelieu River in 1814, was "a captured French ship."

Readers will have to wait for a genuinely fresh study of this topic. In the meantime, the best book remains Canadian historian J. Mackay Hitsman's *The Incredible War of 1812*. It was first published in 1965 and was reissued in 1999 with full endnotes, eight appendices, and many new maps and illustrations. It represents a standard of quality that all military historians would do well to emulate.

Reviewed by **Robert Malcomson**, who lives in St. Catharines, Ontario. His *Historical Dictionary of the War of 1812* was published in February 2006.

Reviews



DIASPORIC DUOS

The Acadians: In Search of a Homeland
by James Laxer
Doubleday Canada, Toronto, 2006
326 pp., $34.95 hardcover

It could be a story ripped from today's headlines. More than ten thousand civilians stripped of their homes and belongings at gunpoint and forced into exile. Thousands succumb to hardship and disease, victims of ethnic hatred and a trumped-up charge of disloyalty.

But this act of injustice happened 250 years ago in what would become the Maritime provinces. Schoolchildren are taught that the British expelled most of the region's French-speaking Acadians in the 1750s, but this dark episode in our past is often shrugged off as a cruel necessity, collateral damage as England and France battled for control of North America.

So it's encouraging that political scientist and prolific author James Laxer, in this chronicle of four centuries of Acadian history, has no hesitation in describing their cruel expulsion as an act of eighteenth-century "British-style ethnic cleansing."

The deportation, masterminded by Nova Scotia's acting governor, the ruthless British army officer Charles Lawrence, was designed "to remove the Acadians from their homeland and scatter them so they would cease to exist as a people," Laxer writes. "The goal was precisely to destroy the Acadians – not by killing them, although thousands were to die in the process, but by robbing them of their collective sense of themselves."

Just a few years ago, particularly in English Canada, applying twentieth-century terms like ethnic cleansing and attempted genocide to the long-ago military campaign against the Acadians would have been condemned as an attempt to distort the past.

But the facts speak for themselves, even if Laxer understates the horrors that befell the Acadians. In his telling, at least two thousand Acadians died after being crammed into the holds of ships and dumped in the American colonies, England, and France. A conservative estimate puts the number at close to five thousand – a staggering one out of every two deportees.

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TWO WOMEN IN THE KLONDIKE
by Mary E. Hitchcock,
Introduction by Terrence Cole
Copublished with The University of Alaska Press
b&w photographs, map, index
EAN 978-1-55238-235-6
$24.95

MEDICINE AND DUTY:
THE WORLD WAR I MEMOIR OF CAPTAIN HAROLD W. MCGILL, MEDICAL OFFICER 31ST BATALLION C.E.F.
Edited by Marjorie Barron Norris
index, sidebars, notes
EAN 978-1-55238-193-9
$39.95

MISSING PIECES: MY LIFE AS A CHILD SURVIVOR OF THE HOLOCAUST
by Olga Verrall
b&w photographs throughout
EAN 978-1-55238-220-2
$24.95

Laxer reviews the development of a distinct Acadian society after 1604, when France established its first North American foothold on an island in New Brunswick's St. Croix River. The Acadians tried to stay on the sidelines as the French and their Mi'kmaq allies fought England and New England for control of their strategically placed homeland. Even though Acadians were guilty of only a few isolated acts of resistance during forty-five years of British rule, Lawrence engineered a showdown on the issue of loyalty in 1755 that labelled every Acadian man, woman, and child a traitor.

Research for the book is surprisingly light – most chapters rely on a handful of secondary sources, and repeated citations of the same source are common. The narrative is sometimes disjointed and key players are barely mentioned, such as Paul Mascarene, Nova Scotia's British governor in the 1740s, who was sympathetic to the Acadians' no-win situation. The ordeal of the Acadians in exile – to cite just one example, thousands lived as refugees in France for as long as three decades before a mass exodus to Louisiana in 1785 – has traditionally been downplayed, as it is once again in this book.

Laxer is more interested in the recent political history of the Acadians, and devotes almost a third of the book to the post-1960 struggle to protect and promote Acadian language rights in New Brunswick, a province that's one-third Acadian and the heart of modern *Acadie*. He explores in detail how a trio of premiers – Louis Robichaud, Richard Hatfield, and Bernard Lord – overcame anglophone prejudice and hostility to make New Brunswick our only bilingual province.

The book poses a central question: How did the Acadians, as a people, survive Lawrence's genocidal acts and establish not one, but two vibrant, distinct cultures – the Acadians of the modern-day Maritimes and the Cajuns of southern Louisiana? And can a people with all the regalia of a nation – a flag, a national day, even a national anthem – endure when their "nation" exists without national borders?

Even with Cajun French in serious danger of becoming a dead language and Canada's Acadians in a constant struggle against assimilation, Laxer's prognosis is good. He sees the political power and ongoing cultural transformation of the Acadians as proof they will endure.

They have, after all, overcome far worse odds.

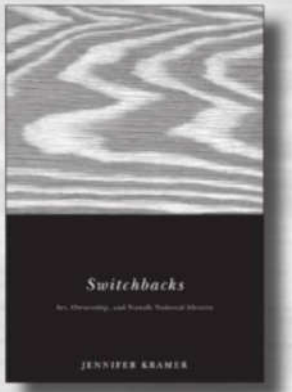
Reviewed by **Dean Jobb**, assistant professor of journalism at the University of King's College in Halifax and author of *The Acadians: A People's Story of Exile and Triumph* (John Wiley & Sons), published in the United States as *The Cajuns*.

CANADIAN ART & IDENTITY

Unsettling Encounters
First Nations Imagery in the Art of Emily Carr
Gerta Moray

"Art historian Moray probes Carr's complex relationship with the First Nations people she admired. The book is well-illustrated with color reproductions of Carr's paintings as well as photo documentation of the villages and totem poles she depicted."
– Sheila Farr, *The Seattle Times*

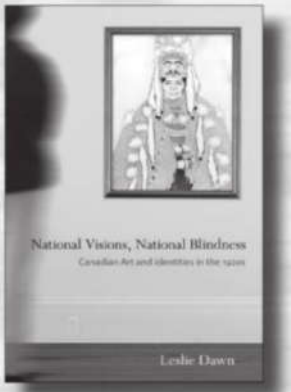
400 pages, 91 colour plates, **hc $75.00**



Switchbacks
Art, Ownership, and Nuxalk National Identity
Jennifer Kramer

Switchbacks explores how the Nuxalk of Bella Coola, British Columbia, negotiate such complex questions as: Who owns culture? How should culture be transmitted to future generations? Where does selling and buying Nuxalk art fit into attempts to regain control of heritage?

168 pages, 2 maps, **pb $29.95**



National Visions, National Blindness
Canadian Art and Identities in the 1920s
Leslie Dawn

"This book brings together, for the first time, the cultural agents and agencies of the 1920s to form a fascinating and inforative narrative of this critical period in Canadian public life."
– Martha Black, Curator of Ethnology, Royal British Columbia Museum

456 pages, 26 b/w photos, **pb $34.95**

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Reviews

MORE BOOKS

The October Crisis, 1970: An Insider's View
by William Tetley
McGill-Queen's University Press, 2007
274 pp., $ 39.95 hardcover

> "...it has now been demonstrated to us by a few misguided persons just how fragile a democratic society can be, if democracy is not prepared to defend itself, and just how vulnerable to blackmail are tolerant, compassionate people."
>
> – Prime Minister Pierre Trudeau, October 16, 1970

William Tetley's time as a cabinet minister in Robert Bourassa's government from 1970 to 1976 gave him first-hand knowledge of what was to be termed the October Crisis. The events of October 1970 captured the attention of the country as a British trade commissioner and a Quebec cabinet minister were abducted by a group of young French terrorists – the Front de Libération du Québec (FLQ) – intent on separating Quebec from Canada.

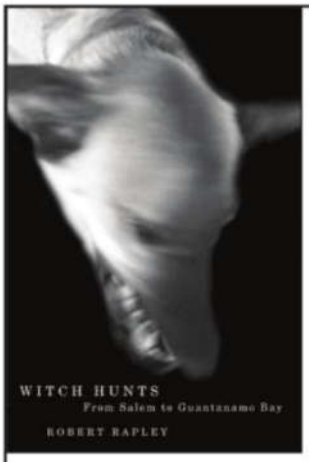
In this in-depth study, Tetley takes a fresh look at the October Crisis of 1970 in Quebec in light of new materials that have become available over the last few years, referring to a wide variety of published and previously unpublished sources, including the diary he kept while serving as Minister of Financial Institutions, Companies and Cooperatives in the Cabinet of Quebec Premier Robert Bourassa. He explodes certain myths that have grown up around the Crisis as a result of what he believes has been historical revisionism over the last thirty-six years; he analyzes how Canadian federalism worked during these difficult days and discusses the long-term significance of the Crisis for both Quebec and Canada, and its place in the continuing saga of French-Canadian nationalism.

In *The October Crisis, 1970: An Insider's View*, Tetley addresses important questions, corrects widely believed factual errors, and successfully deconstructs events from a side of the conflict seldom written about by popular historians.

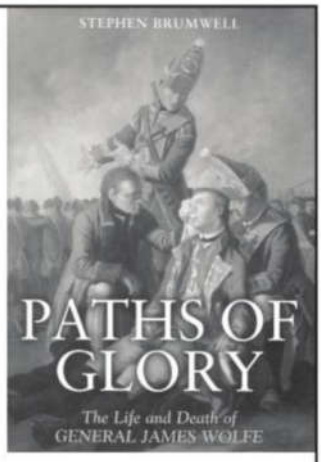
More importantly, this book provides insight into a period and circumstances that are fading from memory. **– M.W.**

The Forgotten Labrador: Kegashka to Blanc-Sablon
by Cleophas Belvin
McGill-Queen's University Press, Montreal & Kingston, 2006
198 pp., $39.95 hardcover

The Forgotten Labrador gives testament to the influence of geography, climate, and natural resources on the industrial, social, and cultural development of a lesser-known region of Canada. Referred to by some as the Lower North Shore, it



Living History



Witch Hunts
From Salem to Guantanamo Bay
Robert Rapley
978-0-7735-3186-4 $34.95cloth
Today, argues Rapley, the "witch" lives on in the "terrorist." He cites as evidence Abu Ghraib and Guantanamo, the first prisons created for "witches" since Salem and makes a compelling case that, in the wake of 9/11 and the passage of the Patriot Act, witch hunts are part of today's America.

Paths of Glory
The Life and Death of General James Wolfe
Stephen Brumwell
978-0-7735-3261-8 $39.95cloth
In the first full-length biography of Wolfe to appear in almost half a century acclaimed writer and historian Stephen Brumwell draws on a wide range of sources - many of them previously unpublished - to boldly and vividly reassess the life of a soldier whose short but dramatic life altered the course of world history.

McGill-Queen's University Press www.mqup.ca

extends four hundred kilometers along the coast of the Gulf of St. Lawrence – running from Kegashka in Quebec to Blanc-Sabon on the Quebec–Labrador border.

While the book covers a relatively small physical area, its scope is impressive. Starting with the geological forces that shaped the land, it goes on to cover aboriginal communities, English and French exploration and colonization, pioneer settlers, up to more recent political, social, and economic challenges, such as the depletion of cod stocks.

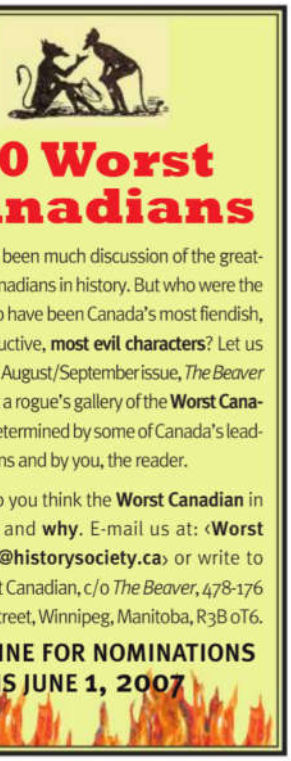
Author Cleophas Belvin seems aware that such a comprehensive regional history can be difficult for a casual reader to digest, so he spoon-feeds the material by breaking each chapter into shorter subchapters, providing a multitude of entry points. This makes the narrative choppy, but more palatable.

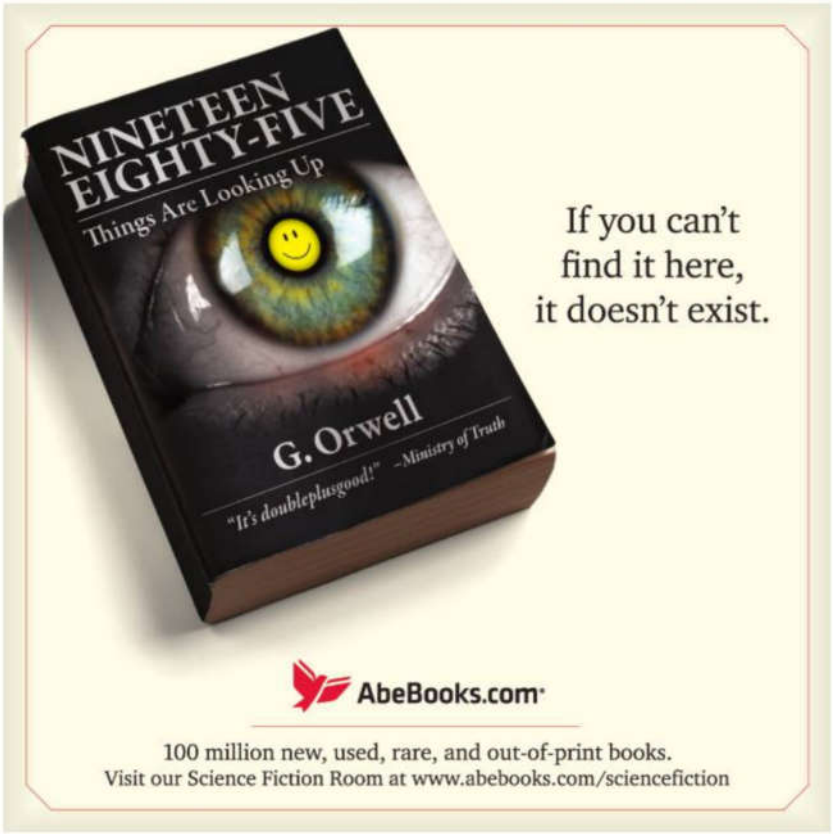
Belvin keeps the flow chronological, clear, and succinct, which depletes any sense of drama, or melodrama that could have been woven with the facts to create an experience more akin a James A. Michener epic novel. But what *The Forgotten Labrador* lacks in literary flourishes it makes up for with the author's clear respect and affection for this section of the Labrador coast, its history, its culture, and its people. **– R.W.**

Voyageur
By Robert Twigger
McArthur & Company, Toronto, 2006
376 pp., $29.95 hardcover

Subtitled "Across North America in a Birchbark Canoe," this book by British author Robert Twigger chronicles his retracing the momentous journey of Alexander Mackenzie up the Peace River and on to the Bella Coola more than two centuries ago. Travelling with an assortment of companions, including ex-tree-planters and a former US Navy sailor, Twigger replicates more than the route: he replicates the great hardship of the original as the paddlers tow their canoe up great portions of the Peace, then shoot the rapids as they cross the Great Divide and head for the sea. One of them loses a thumb in the process. As much as it is about the adventure, *Voyageur* is about Twigger's relationships with the men who paddled with him. In such earlier adventure classics as Apsley Cherry-Garrard's *Worst Journey in the World*, which recounts Scott's doomed expedition to the South Pole, the author finds the strength of character in his companions. Twigger finds mainly fault. Edwardian standards of courtesy exist no more, apparently, but for all that, the book remains engaging and engrossing. **– J.W.**

Some of the books reviewed here are available at a special subscriber's discount price in our General Store, found within this issue, or online at ‹TheBeaver.ca›.


10 Worst Canadians
There's been much discussion of the greatest Canadians in history. But who were the worst? Who have been Canada's most fiendish, most destructive, most evil characters? Let us know. In the August/September issue, The Beaver will present a rogue's gallery of the Worst Canadians, as determined by some of Canada's leading historians and by you, the reader.
Tell us who you think the Worst Canadian in history is and why. E-mail us at: ‹Worst Canadian@historysociety.ca› or write to us at Worst Canadian, c/o The Beaver, 478-176 Lombard Street, Winnipeg, Manitoba, R3B 0T6.
DEADLINE FOR NOMINATIONS IS JUNE 1, 2007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Christopher Moore

The Huron Perspective

Archaeologist Bruce Trigger paved the way for a new understanding of history when he focused attention on First Nations as protagonists, not objects, in the story of Canada.

"He was aware of the uses of *all* the archaeological theories that are available. I think there is simply no one else in the world you could say that about."

There are not many scholars who command a whole field of knowledge. But Ron Williamson makes a strong case that Bruce Trigger, the McGill University scholar who died in December 2006, was one. You can see the proof in several books of staggering intellectual ambition that Trigger wrote. His 2003 book *Understanding Early Civilizations* takes up societies as diverse as ancient Egypt, early China, Inca Peru, and sixteenth-century Nigeria. Its goal was to marshal an intense knowledge of each, in order to assess what was unique and what might be comparable among civilizations that represent almost the whole world of antiquity.

Trigger achieved an equivalent feat in *A History of Archaeological Thought*, in which he surveyed all the ideas and theories archaeology has applied to past human societies over the last century and a half. "When I was an undergraduate at Australia's University of Sydney in the early 1990s, Bruce Trigger's work was necessary reading in almost every class," writes one anthropologist in *The Archaeology of Bruce Trigger*, a recent tribute volume edited by Williamson and Professor Michael Bisson. It was the same around the world. Trigger's *Archaeological Thought* is one of the bestsellers of modern social-science scholarship.

This scholar of international scope and reputation was also a great scholar of Canada. As an archaeologist, he barely put a shovel in the ground here, as it happens. His Canadian scholarship came from assessing and synthesizing the field reports and theoretical studies of others. Yet his *Children of Aataentsic: A History of the Huron People to 1660* was both Bruce Trigger's first masterwork and one of the most substantial Canadian histories ever written.

OWEN EGAN

Born in Preston, Ontario, Bruce Trigger received his doctorate in archaeology from Yale University in 1964 and spent most of his career at McGill University. His groundbreaking 1976 book, *The Children of Aataentsic*, depicted the Huron as a living, breathing people who were active participants during the process of colonization.

Trigger was a southern Ontario boy whose fascination with prehistory took him to the University of Toronto and on to Yale. He first distinguished himself in Egyptology and remained a lifelong expert on Nubia in the time of the pharaohs. But he had a strong sense of who he was. He was a Canadian; he would teach at home and he would have a Canadian field of research. He took up the Huron as his Canadian subject and joined the faculty at McGill University in 1964.

The Children of Aataentsic, 900 pages in two thick volumes published in 1976, strives to present the Huron nation of southern Ontario from its early origins through its bloody defeat in war in 1649. When I first read it, I was already working in Canadian history, but prehistory had remained mostly a mysterious blank to me.

We were then living north of Ottawa and during the summer that I read *Children of Aataentsic*, we often swam in the Gatineau River. When I read (page 278, I now find) that in the early 1600s native traders from Georgian Bay, seeking to avoid conflict along the St. Lawrence, could turn from the Ottawa River to that same Gatineau River and make their way across central Quebec to reach the lower St. Lawrence in safety, somehow the whole geography, economics, and diplomacy of early Canada crystallized for me.

Something like that was Trigger's aim. The historical record on early Canada was made by European explor-

ers, traders, and missionaries. Trigger wanted to explore less of what Champlain thought of the Huron, you might say, and to see if archaeology could help reveal what the Huron thought of Champlain, the bumptious newcomer. From that approach, a Canadian history emerged not as glimpsed across a European palisade, but from the perspective of the Huron, a powerful nation with its own long history and its own traditions and codes, buoyed by a thriving agricultural economy, maintaining complex trade networks across northeastern North America, and engaging in high-stakes international diplomacy and sometimes war.

Trigger never believed that cultures were beyond understanding by outsiders. He argued, for the Huron as elsewhere, that a basic rationality could be assumed in interpreting human societies. By applying well-founded theory to the evidence from the ground and to written testimony, it should be possible to assemble a history of early Canada that explored the Huron interest and point of view – not because that point of view was better than his own Euro-Canadian one, but because knowing of both helped with the understanding of either.

The Children of Aataentsic demonstrated triumphantly the value of that cross-cultural project. Today, works with similar perspectives are more common than they were in the 1970s. Trigger's example, from scholarship to street protest, helped spread the awareness that understanding Canadian history requires attention to First Nations as actors, not merely as objects for colonial cultures to act upon.

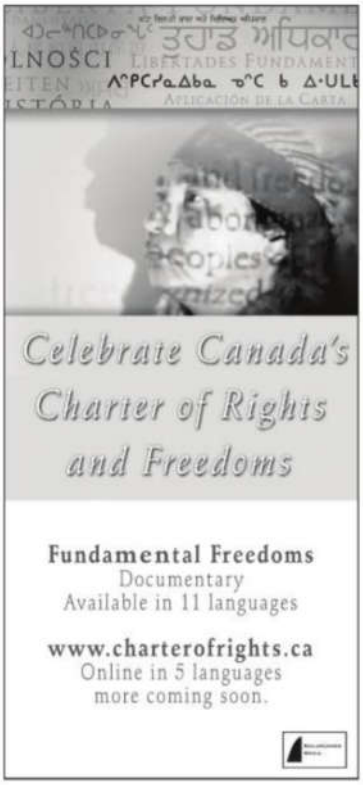
"He could seem very much a conservative, traditional, rather British academic scholar," said his student and friend Ron Williamson when we spoke recently. "But that aura made his political interventions more powerful. Let's just say he made us aware all the time of just whose history we were studying."

Whose history? Throughout the world, relations between archaeologists and indigenous peoples have often been tense. Eldon Yellowhorn, a First Nations student of Trigger's now teaching archaeology at Simon Fraser University, says, "Archaeology as a discipline has never been at the forefront of social advocacy for the people whose antiquity is the subject of research." Yellowhorn believes that if indigenous peoples do not hold the tools of scientific analysis themselves, science will continue to be used against them. He works to develop what he calls indigenous archaeology, and he believes Trigger's articles, speeches, and actions helped to change attitudes and practices within the archaeological mainstream. "By taking a stand, [Trigger] exposed this moral ambiguity and asserted his own discomfort with the stance of mainstream archaeology."

With the Huron, Trigger became more than a sympathetic scholar. More than fifteen years ago, he was formally adopted into the Big Turtle Clan of the Wendat nation, the principal surviving remnant of the Huron peoples. Georges Sioui, a Wendat and professor of Indigenous Studies at the University of Ottawa (and also a historian of his people), writes, "Our Clan and our Huron people will forever keep the memory of how honored we were at witnessing the great simplicity and authenticity of our brother's soul, who then and thereafter repeated (it was even part of the funerary address pronounced for him by Reverend Richard Topping) that this had been one of the foremost honours made to him during his life."

Christopher Moore comments in every issue of *The Beaver*.

The Children of Aataentsic has been republished by McGill-Queen's University Press as a one-volume paperback. *The Archaeology of Bruce Trigger: Theoretical Empiricism*, edited by Ron Williamson and Michael S. Bisson, was published in fall 2006 by McGill-Queen's.



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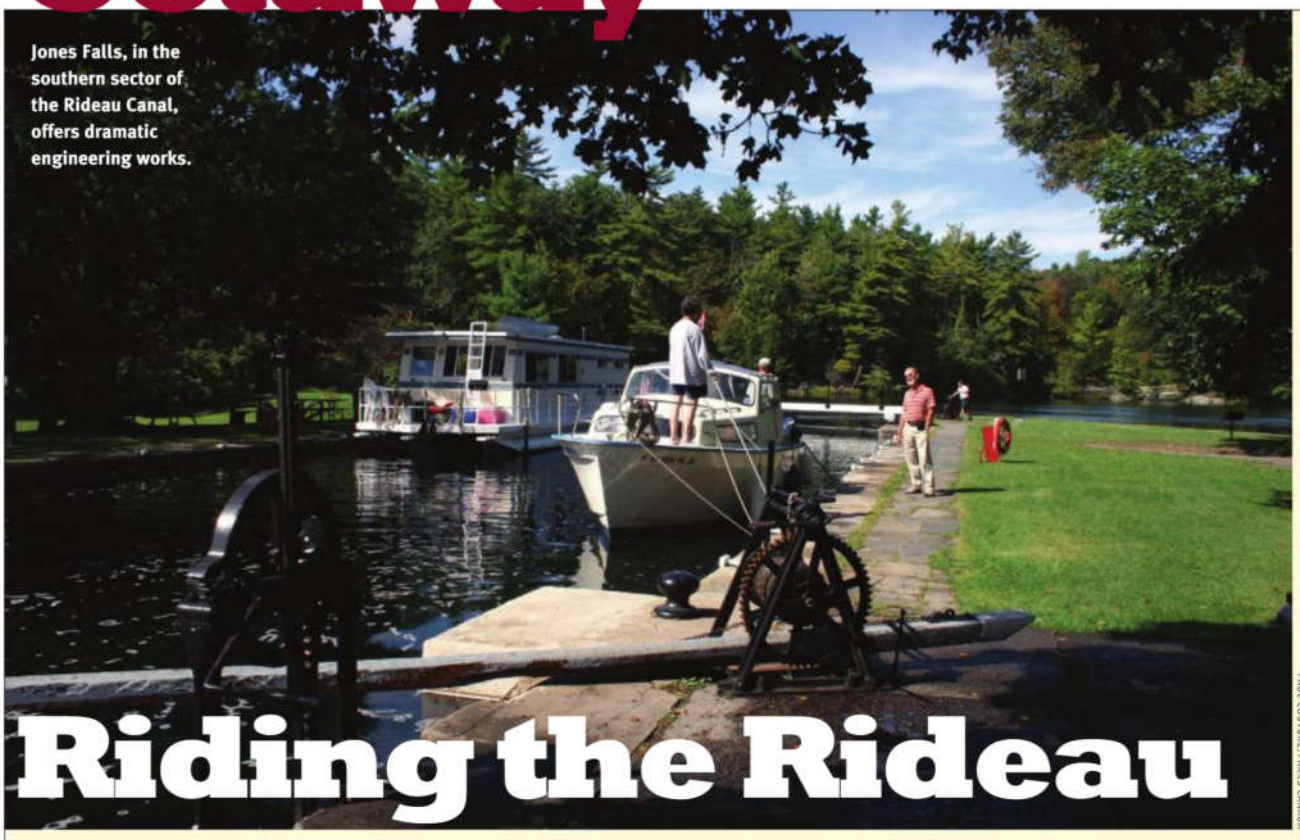

Jones Falls, in the southern sector of the Rideau Canal, offers dramatic engineering works.

PAUL COUTURE/PARKS CANADA

Riding the Rideau

Gracefully meandering through the centre of Ottawa, the Rideau Canal may be best known as the capital's river channel, but as Paul Couture reminds us on the waterway's 175th anniversary, the other two hundred kilometres are awash with history.

For most Canadians, mention of the Rideau Canal evokes postcard images of the Ottawa– Gatineau during Winterlude. Nearly everyone is familiar with pictures of the world's longest skating rink dotted with skaters and snow sculptures, with the Parliament Buildings forming a majestic backdrop. The Rideau Canal, however, is more than the short channel that runs through the centre of Ottawa – about 195 kilometres more – and in terms of the canal's historic importance, skating and snow sculptures are far down the list.

The Rideau Canal has opened to navigation every year since 1832, making it North America's oldest, continually operating canal. Marking the canal's 175th anniversary of its opening this spring, the year 2007 is significant for another reason. The canal has been nominated for a UNESCO designation as a world heritage site, and the decision is expected in June 2007.

Touring the Rideau Canal is not a one-stop affair. It takes time to see and experience the history and heritage resources of the navigable waterway connecting Kingston to Ottawa. Forty-six locks at twenty-two lock stations, plus numerous dams, weirs, and channels that link a series of lakes and rivers create the canal system. It is a watery thread connecting urban and agricultural landscapes, cottage retreats, heritage towns, forests, wetlands, fortifications, and country inns.

Given the beauty and tranquility of the waterway today, it is difficult to imagine that the canal was a product of war. In the aftermath of the War of 1812, British military authorities argued that a secure transportation route between Montreal and Kingston – one that avoided the vulnerable St. Lawrence River – was crucial for the colony's defence. The British Government approved the project and construction began in September 1826. Lieutenant-Colonel John By was the superintending engineer. Building the canal was a monumental task, as most of the area was unsettled wilderness. In some sections it was barely passable by canoe.

ARCHIVES OF ONTARIO

Thomas Burrows's 1833 sketch (coloured in 1841) entitled "Lock, Waste-weir, etc. at Chaffey's Mills."

Construction continued for nearly six years. Completed in May 1832, the Rideau Canal was one of the major engineering works of the century. The locks were built of dressed stone masonry, and the entire waterway was designed specifically to accommodate steamboats. The massive dams flooded extensive areas. Today, if you visit the lockstation at Jones Falls and view the locks and the great stone arch dam, you will have some appreciation of the magnitude of the construction effort and the challenges that confronted those nineteenth-century canal builders.

In 1834, when the final costs were tallied at £ 823,000, the Rideau Canal had the unfortunate distinction of being the most expensive military work the British government had ever financed. But from today's perspective, the Rideau Canal appears to be an excellent value. The canal follows the same channel, retaining most of the original engineering structures and methods of operation. The excellence of the engineering and workmanship is part of the reason for its longevity.

The canal came under threat in the mid-1960s, when increasing recreational boat traffic prompted the federal Department of Transport to propose modernization. There was immediate opposition. Beginning in the small Rideau community of Chaffeys Mills, there came a growing realization of the historic significance of the canal. The controversy went on for years, and finally in 1972, the federal government transferred the operation of the canal to Parks Canada. To this day, Parks Canada manages the waterway with a dual mandate: to maintain navigation and to protect the heritage values of the canal.

The 175th anniversary of the Rideau Canal will be marked by a series of special events at various sites along the waterway beginning in May 2007. The possibility that the communities will also be celebrating the canal's designation as a UNESCO world heritage site adds to the anticipation of the festivities.

Paul Couture is a policy advisor with Parks Canada.

If you go ...

You can visit the Rideau Canal and corridor any number of ways. For the active traveller, the Rideau Trail extends all the way from Kingston to Ottawa. Comprehensive guidebooks are available to help plan a full hike of the trail. Otherwise, travelling by boat – whether large cruiser, canoe, or kayak – also provides a full sense of the region. If you're really moving, the Rideau can be traversed by boat in one direction in three days, but boaters who plan to stop and take in the sights will require more time. Boats can be rented from the many marinas in the vicinity.

The Rideau corridor also makes for a wonderful driving trip, with scenic roads winding their way along the waterway. Most of the lock stations are accessible, and many offer visitor facilities and historic interpretive centres. If you begin from Kingston, make your way toward Ottawa by heading up Highway 15. This highway skirts the Rideau Canal all the way to Smiths Falls. In many locations, the locks are only a few kilometres off the beaten path. From Smiths Falls, various country roads will usher you along the south shore of the canal until you reach Ottawa.

Among the many lock stations to visit along the way, be sure to stop at Jones Falls in the southern sector. It is a beautiful site, with dramatic engineering works and several restored stone buildings from the military period. Further along at Chaffeys Mills, the canal is integrated into the small resort community.

In the central sector, Merrickville is a historic village with its lock station and a large blockhouse – now a museum – revealing the canal's military past. In the northern sector, visit Long Island for a stunning view of a ten-metre-high stone arch dam. It is a classic example of Colonel By's practice of building high dams to flood rapids and shallows; this particular dam creates navigable water for as far as forty kilometres upriver. Lastly, be sure to visit the Ottawa Locks (formerly known as Entrance Valley). This spectacular site includes eight flight locks, which are flanked by Parliament Hill on the west and the Chateau Laurier Hotel on the east.

Some sites included in this article are open on a seasonal basis. For further information on the 175th anniversary activities visit ‹www.rideau175.org›.

A website devoted to cultural tourism through the Rideau corridor is ‹www.rideauheritageroute. ca›.

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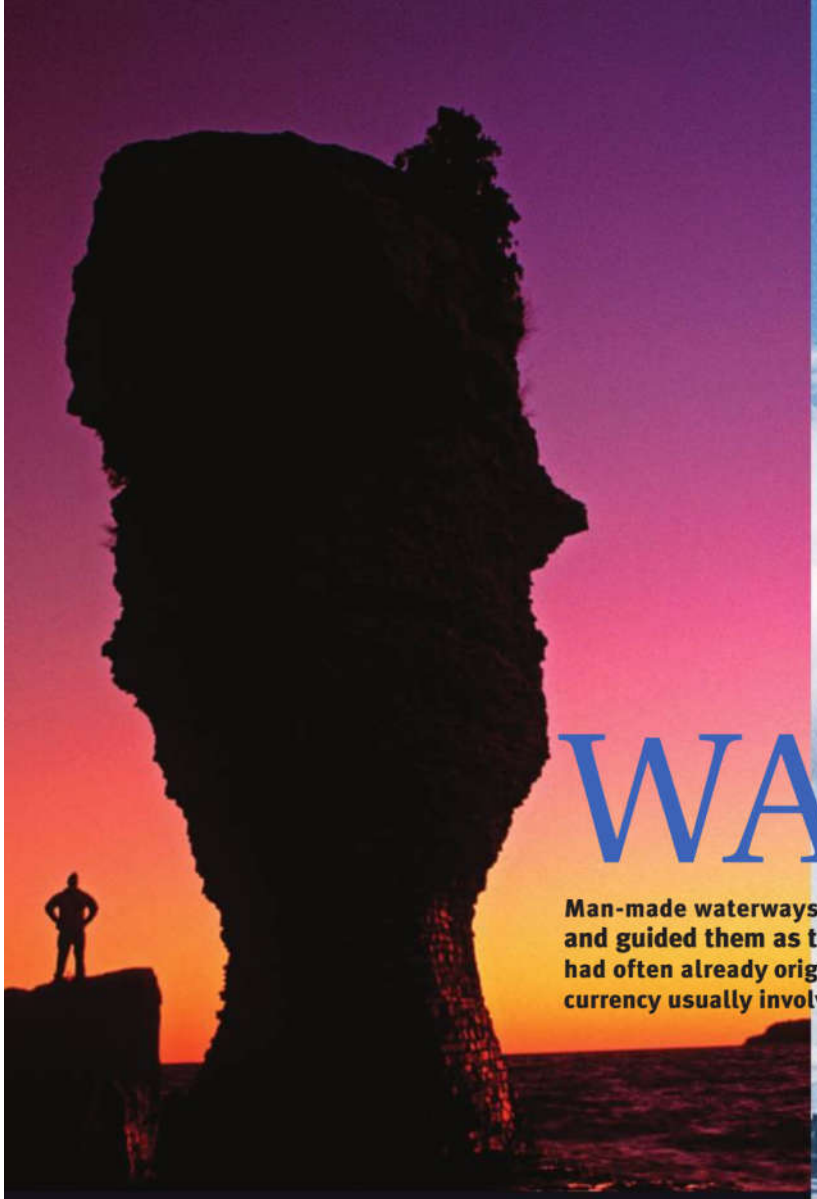
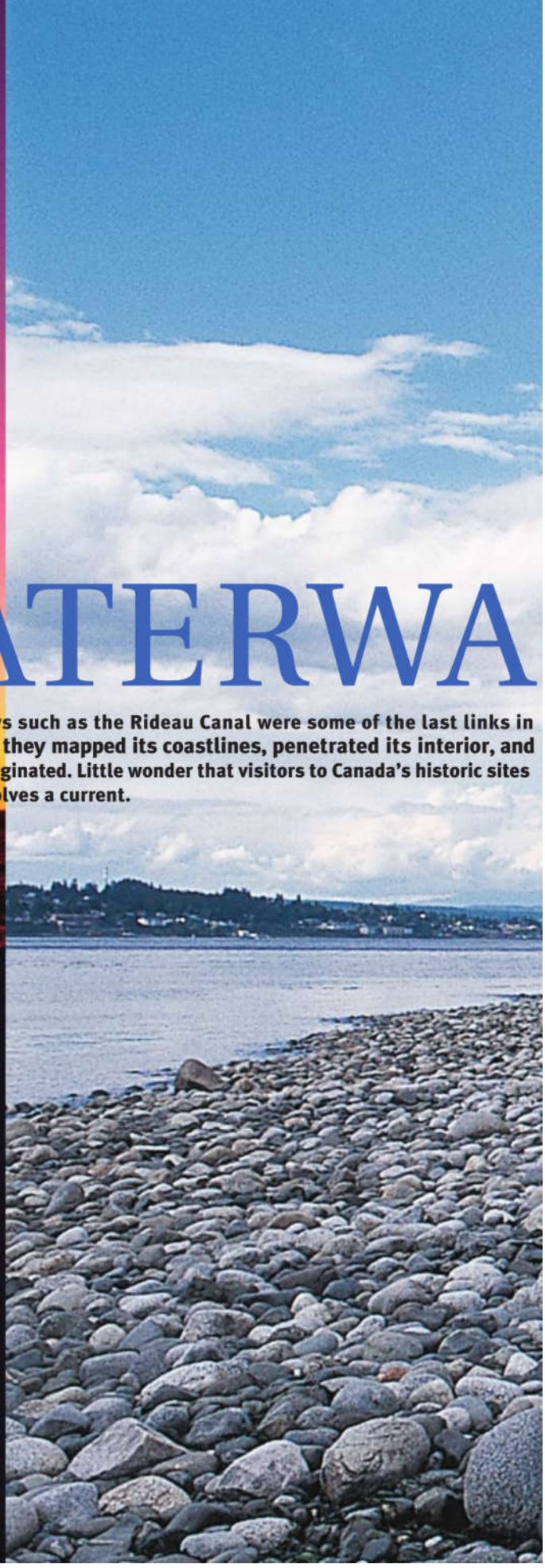
W: www.pc.gc.ca



WATERWA

Man-made waterways such as the Rideau Canal were some of the last links in and guided them as they mapped its coastlines, penetrated its interior, and had often already originated. Little wonder that visitors to Canada's historic sites currency usually involves a current.



1 GUIDING LIGHTS
Bruce Peninsula, Ontario

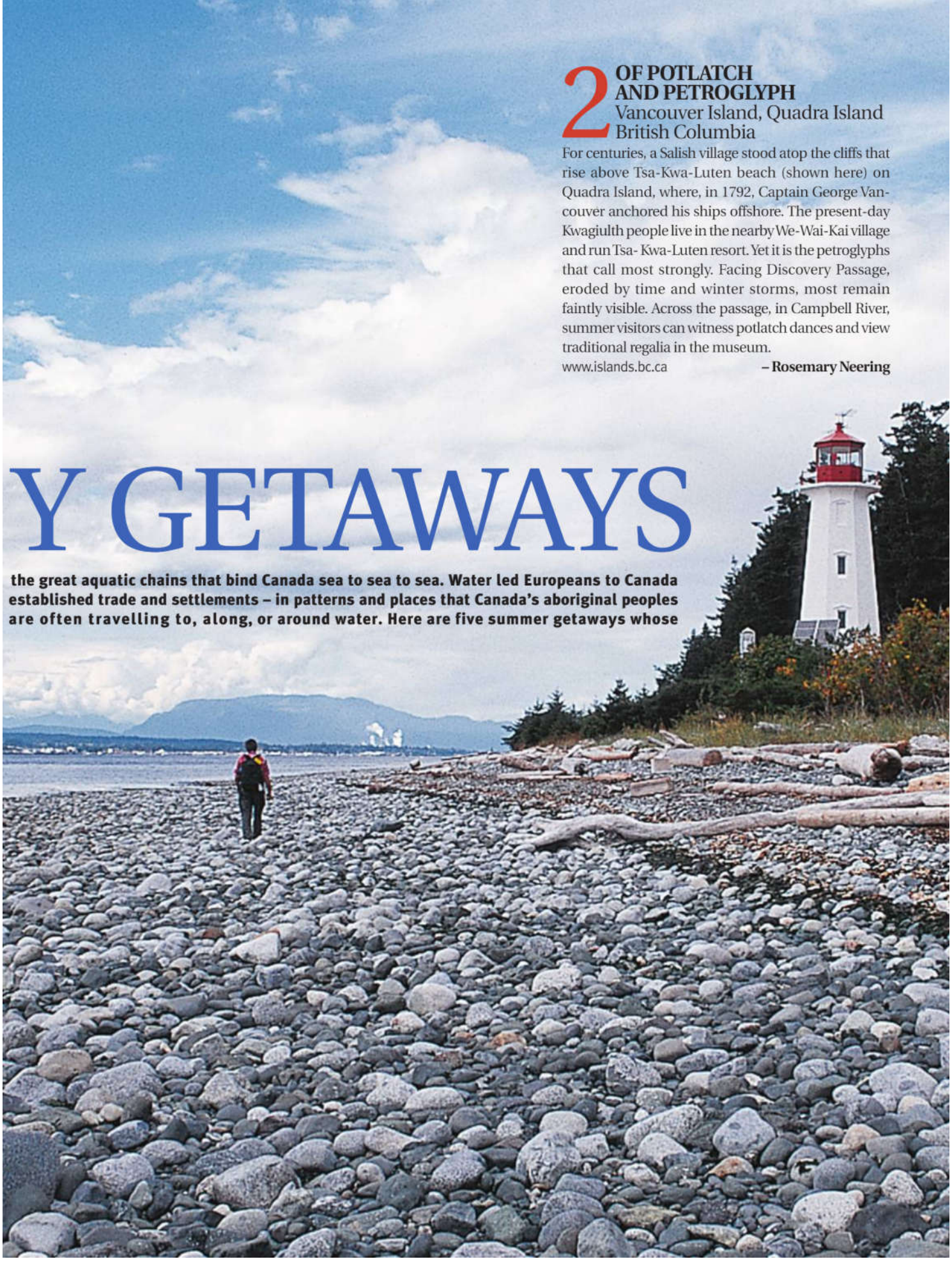
The Lake Huron–Georgian Bay shoreline was long a mariner's nightmare. By the 1850s, however, a string of lighthouses dotted Lake Huron's Bruce Coast, six of them "Imperial" lights, their construction costs supported by Britain. Today, the Cove Island lighthouse, which still marks safe passage through the perilous strait between Lake Huron and Georgian Bay, remains in top condition. For visitors, a total of fifteen lighthouses along the scenic Bruce Coast remain beacons of beauty, punctuating shorelines with their white columns and bright red roofs. Nearby, in Southampton, is the Bruce County Museum; its shipwreck diorama details the excavation on Southampton's beach of a mystery schooner. North of Southampton are the dramatic rock formations (pictured above) that give Flowerpot Island its name.

www.naturalretreat.com

– Penny Johnston

ETHAN MELEG

ROSEMARY NEERING



2 OF POTLATCH AND PETROGLYPH

Vancouver Island, Quadra Island
British Columbia

For centuries, a Salish village stood atop the cliffs that rise above Tsa-Kwa-Luten beach (shown here) on Quadra Island, where, in 1792, Captain George Vancouver anchored his ships offshore. The present-day Kwagiulth people live in the nearby We-Wai-Kai village and run Tsa- Kwa-Luten resort. Yet it is the petroglyphs that call most strongly. Facing Discovery Passage, eroded by time and winter storms, most remain faintly visible. Across the passage, in Campbell River, summer visitors can witness potlatch dances and view traditional regalia in the museum.

www.islands.bc.ca

– Rosemary Neering

Y GETAWAYS

the great aquatic chains that bind Canada sea to sea to sea. Water led Europeans to Canada established trade and settlements – in patterns and places that Canada's aboriginal peoples are often travelling to, along, or around water. Here are five summer getaways whose

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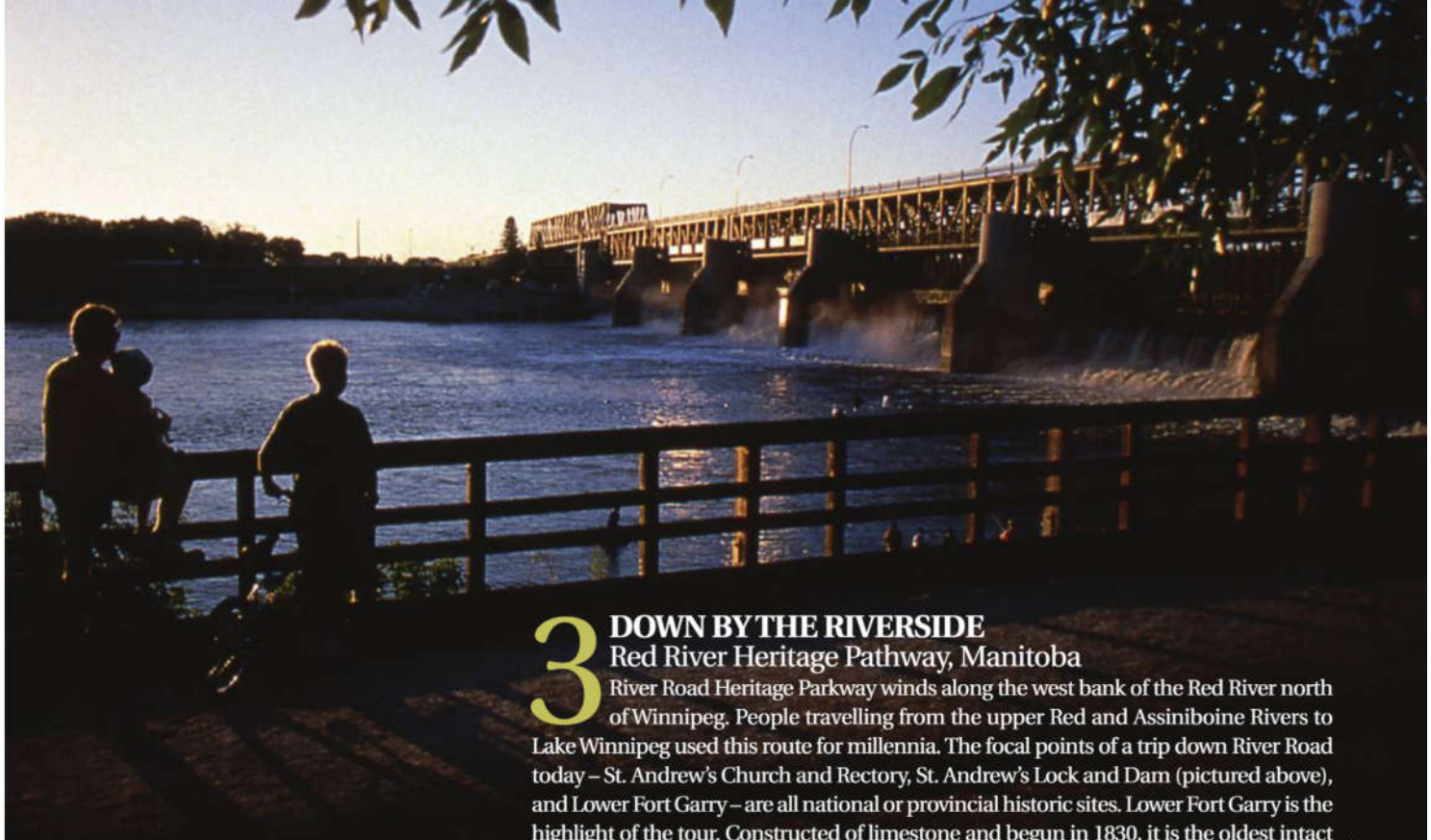

3 DOWN BY THE RIVERSIDE
Red River Heritage Pathway, Manitoba

River Road Heritage Parkway winds along the west bank of the Red River north of Winnipeg. People travelling from the upper Red and Assiniboine Rivers to Lake Winnipeg used this route for millennia. The focal points of a trip down River Road today – St. Andrew's Church and Rectory, St. Andrew's Lock and Dam (pictured above), and Lower Fort Garry – are all national or provincial historic sites. Lower Fort Garry is the highlight of the tour. Constructed of limestone and begun in 1830, it is the oldest intact stone fort in North America. Today, it boasts an excellent visitor centre staffed by costumed interpreters.

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– Barbara Huck

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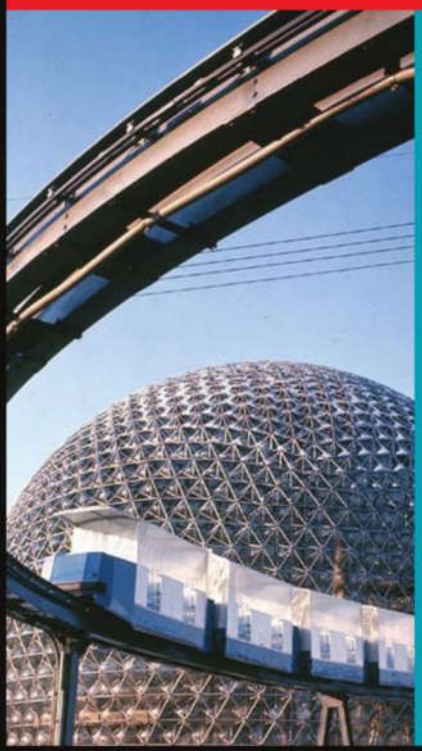

Souvenir of Expo
Many thought it would fail, but forty years ago, Montreal's world fair succeeded in becoming a landmark of Canadian nation building.
BY CHRISTOPHER MOORE

Mountain Woman
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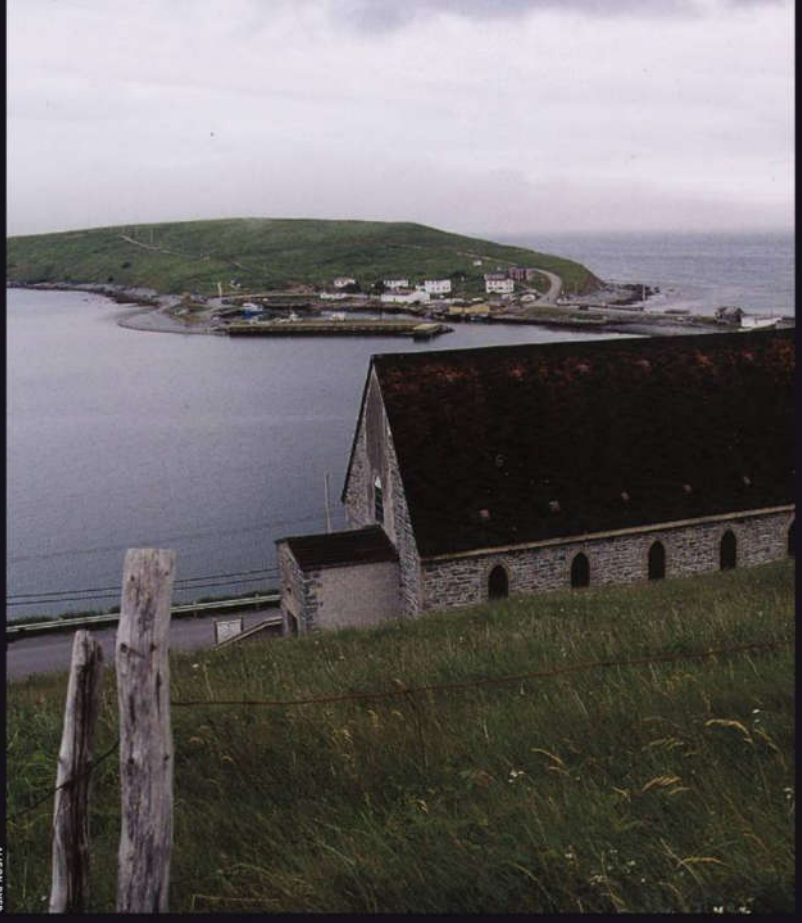
MICHEL JULIEN

4 NAVAL GAZING
Gaspé, Quebec

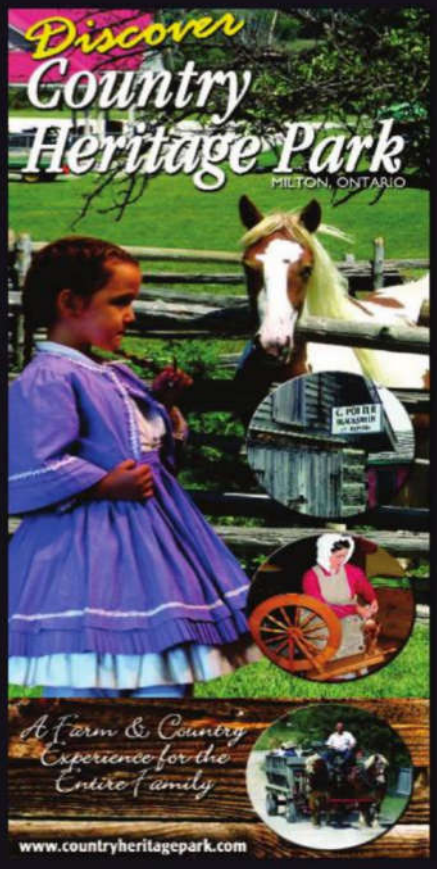
The name Gaspé comes from the Mi'kmaq word for "where the land ends." But, with a history of shipwrecks, fishing, and naval battles, it could also mean "where the sea rules." The Battle of the Restigouche National Historic Site commemorates the naval showdown that delivered control of North America to the British in 1760, not far from where Cartier claimed it for the French two centuries earlier. Among other artifacts, the museum holds a large section of *The Machault*'s hull, allowing visitors to walk though the interior of the French flagship. The Musée des phares in La Martre (pictured above) features the last lighthouse on the continent that uses a mechanical system of weights and pulleys.
www.bonjourquebec.com **– Mark Reynolds**



ALISON DYER

5 THE FIGHT FOR FISH
Ferryland, Newfoundland

In the seventeenth century, the English and French vied for control of the lucrative cod fishery. Two settlements that figured large in this conflict were the Colony of Avalon (now Ferryland) and Plaisance (now Placentia). A getaway could include both historic sites beginning with Ferryland, (pictured above) about one hour south of St. John's. Approaching the community, you'll see it wrapped around the inner harbour like a shawl. With the fog occasionally advancing and retreating, one can understand why, in 1621, Lord Baltimore named his first New World colony after that mysterious isle of Arthurian legend. Today the site is an engaging mix of ongoing archaeological digs – from which more than one million artifacts have been discovered. Over at Placentia, Castle Hill offers spectacular views and the stone ruins of Fort Royal, built by the French to protect their claim to the fishery.
www.newfoundlandandlabradortourism.com **– Alison Dyer**



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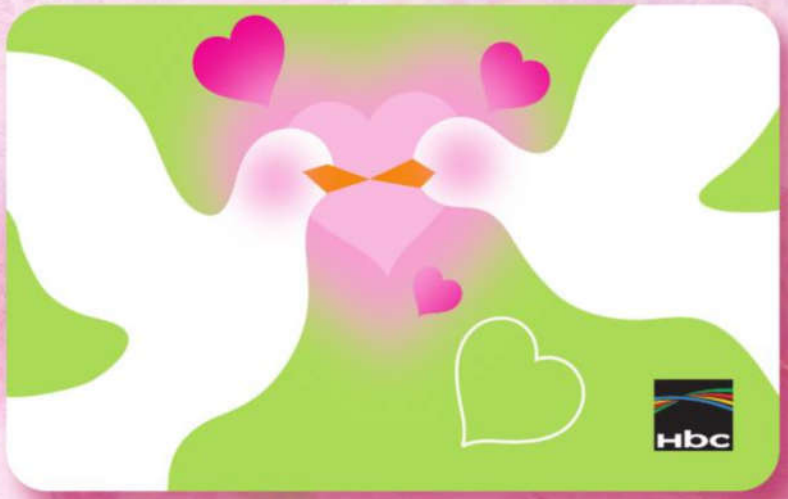

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News from Canada's National History Society

History Matters

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Founded in 1994 to popularize Canadian history, the work of Canada's National History Society includes **The Beaver, Kayak,** the **Governor General's Awards for Excellence in Teaching Canadian History** to honour the country's best history teachers, and the **Pierre Berton Award** to recognize those who have brought history to a wider audience.

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The Beaver was founded in 1920 by the Hudson's Bay Company, whose commitment to the History Society and its programs continues today through the ***Hudson's Bay Company History Foundation***.

Canadian History Meets Reality TV

Late last October, the History Society and the Hudson's Bay Company assisted in the production of a very special episode of the *Designer Guys*, a popular design makeover television series. The challenge was to transform Pierre Berton's rustic childhood home in Dawson City, Yukon, into a comfortable and chic cocoon of inspiration for Canada's most talented literary writers of today. History Society president Deborah Morrison was there for part of the production and had an opportunity to interview two of the show's hosts, Anwar Mukhayesh and Matt Davis, about the experience.

The Designer Guys, top left to right, Anwar Mukhayesh, Matt Davis, and Allen Chan. Above: Pierre Berton House

Q: What made you decide to take on Berton House as a project?

Anwar: I always had a love for travelling and especially a fascination with the North. It was a great opportunity to help make possible the revamping of a historic place into a more comfortable and inspiring place for writers who head off into solitude, finding themselves alone for months in this tiny cottage in Dawson.

Matt: And there was the bet. Anwar claimed that if we got to go to the Yukon he would do a "Farley Mowat" – that is, run naked with the caribou. For the record, he didn't and we were very relieved.

Q: You guys are all about modern design – was this the first historic project you've taken on? Did that cause you to approach the project differently?

Matt: We have worked in historical homes in the past, though no historical cabins. Usually the historic homes come from, say, the Georgian or Victorian period. The Berton House is historic

because of Pierre, not the architecture. Therefore, this was our first "Historic Turn-of-the-Century Gold-Rush-Era Bungalow Yukon Cabin."

Q: Some of our readers may be wondering how reality TV can help to inform people's appreciation of history. How would you respond?

Matt: For us this entire journey was about discovery. Much like the first prospectors, we were challenged by the remote north, awestruck by the unspoiled wilderness, and inspired by what was once one of the largest cities in western Canada. Though this is not a travelogue or a history lesson, we do get into the history of the house, the history of Pierre, and his significance to Canada.

Q: Obviously you had a dual mission with this project. Was it tough to reconcile honouring the legacy of Pierre Berton with creating a space that would inspire, rather than intimidate, today's writers?

Matt: Not at all. Though there are tons of references to Pierre throughout the house, we did not want to create a Pierre Berton museum. We really concentrated on creating a place where one could be inspired and nurtured to write. We added layers of comfort and a sense of hominess to make the house a retreat so the writers wouldn't feel like "Prisoners of the North."

Q: Pierre Berton was all about storytelling. Tell us a story about some of the challenges or obstacles you faced.

Anwar: The biggest obstacle was designing just from floor plans, which made the space seem larger than it was in real life. We also decided to change the functions of some of the rooms, so picking matching furniture was a challenge. In the beginning, the biggest "reality" of the project was how the heck to get things up to Dawson City, but once we had the HBC on board we knew it was going to be possible, since that had been their area of expertise for years! It didn't hurt to have Yukon Tourism behind us 100 percent, as they were so passionate to show off their beautiful land.

Q: What aspects or outcomes of the design project are you most proud of?

Matt: The entire house turned out amazing, but I'd have to say the work done in the kitchen really changes the place and adds to the warmth and livability. The reading room has become a really welcoming space, and the study works perfectly for writing.

Anwar: I was extremely proud of the little touches like the local antler sculpture, the snowshoes, and the little toy train set that I brought up from Toronto. Ultimately, I was most proud just sitting back and looking at the whole space and knowing truthfully that if Pierre or anyone from his family would see the space, they would recognize the subtle homage to the great writer and would appreciate the warmth and care that went into the project.

Q: Do you think you gained a better sense for who Pierre Berton was by going back to his homestead?

Matt: It was amazing to connect a place with Pierre's writing. So much of his life was dedicated to the notion of the Yukon. Whether it was a complete novel or simply a brilliantly elaborate pork-and-beans recipe, Pierre really seemed tied to his Yukon roots. It made us reflect on what an impact a place and a home can have on a person's life.

Q: If money wasn't an object, what other historic spaces would you love to tackle next?

Anwar: I don't think it's historic yet, as it's only maybe forty years old, but I would love to redo the interiors of Toronto City Hall. I think the whole interior could use a mid-century-modern revamp to pay tribute to when it was built.

Matt: I would love to work my way across the country to restore any of the numerous overlooked historic gems. Many of the old rail stations, school halls, and the vast number of historic private residences could use some TLC. Then again, the Pyramids are looking a little tired these days.

"The Designer Guys Go North" *episode will premiere on HGTV on March 26 and will be rebroadcast in April. Check your local listings for details.*

Considering a donation?

For those considering a charitable gift to the History Society this year, it may interest you to know that the History Society has updated our website's About Us section. In the "Donor Wing" we provide donors with easier access to information about the Society's finances and programs, as well as tax incentive updates and our commitment to ethical fundraising. In June, under "Donor Appreciation," we will be posting our 2006 Honour Roll and our donor newsletter, Advancing History.

www.historysociety.ca

The History Society is an adherent to the Canadian Centre for Philanthropy's Ethical Fundraising and Financial Accountability Code.

Album

Sid Rowles, who submitted this photograph, is the son of Alex Rowles. He lives in Coquitlam, B.C.

Travelling by stoneboat

Explorers and settlers travelling around a country as large as Canada needed ingenuity and determination to get where they were going. But even short journeys inspired transportation methods ranging from the practical to the foolhardy to the just plain odd. In 1912, Alex Rowles, around the age of nine, moved with his family to a homestead near the intersection of the Red Deer and South Saskatchewan Rivers. This image, likely taken in 1915, shows Rowles leading an ox pulling a stoneboat, which was used mostly to haul freight on runners over short distances or remove boulders from crop fields. But for this trip, his grandmother, Hannah Ann Davey (on the left in black), rides the boat with a friend. Hannah would have been eighty-six at the time – she died two years later. In his memoirs, Rowles wrote: "When you took passengers, you just put a box or boxes on the top for them to sit on. This was a real taxi when you led an ox by a rope and ring in its nose to pull it. I often took my grandmother and an elderly friend to visit the neighbours."

Do you have an old photograph that captures a moment, important or ordinary, in Canada's history? If you would like to submit it for possible publication, have it copied (please don't send priceless originals) and mail it to Album, c/o *The Beaver*, 478–167 Lombard Ave., Winnipeg, MB, R3B 0T6. Or email your submission to album@thebeaver.ca. Include a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

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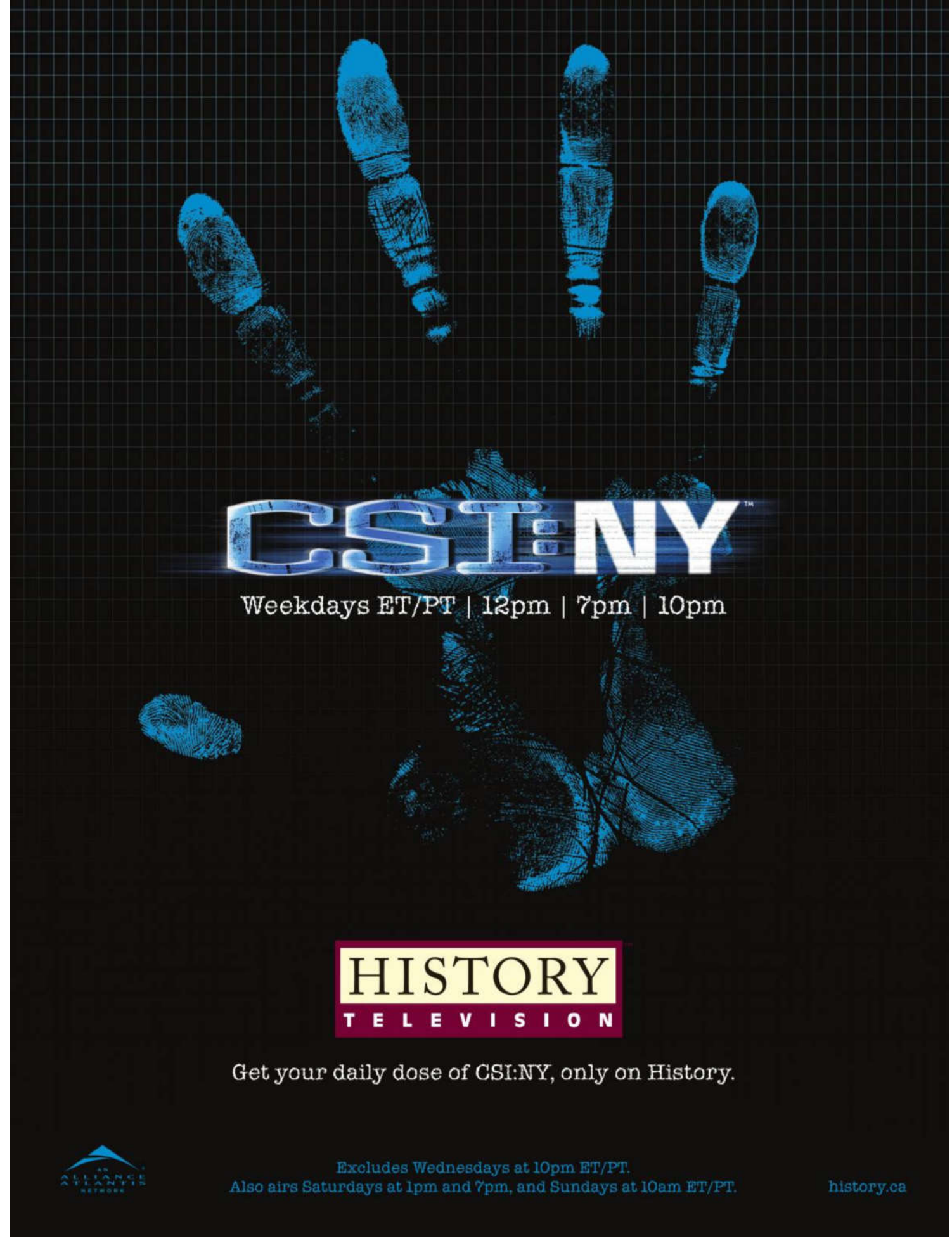
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